The CHRISTIAN CENTURY

Published Weekly

Incredible Christmas

An Editorial

Spiritual Freedom in a Socialist State

By James McBride Dabbs

The Plight of Japanese Christians

By Henry Howard

How Can We End Sex Crimes?

By Charles J. Dutton

The Sinking of the Panay

An Editorial

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In This Issue

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HENRY HOWARD

is a pseudonym concealing the identity of the missionary in Japan who devotes an article to describing "the plight of Japanese Christians" in the present war situation. He writes: "While I accept full responsibility for the views stated in the article, most of them are common property, to be heard whenever missionaries get together."

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The CHRISTIAN CENTURY

December 22, 1937

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Calendar of Coming Events

Dec. 26. Ford Hall Forum, Boston; debate; Horace M. Kallen and Scott Nearing, speakers.
Dec. 26. Chicago Sunday Evening Club; Choir Cantata.
Dec. 26-Jan. 2. Eighth National Convention of Evangelists and Christian Workers, Peoria, Ill.
Dec. 27-Jan. 1. Sixth National Theological Conference, Oxford, O.
Dec. 27-Jan. 1. Alumni Section, National Student Assembly Assembly, Miami University, Oxford, O.
Dec. 28, 29. Thirty-first December meeting, American Society of Church History, Chester and Philadelphia, Pa.
Dec. 28-30. Presbyterian Youth Convention on World Missions, First Presbyterian Church, Atlanta, Ga.
Dec. 28-31. National Methodist Student Conference, St. Louis, Mo.
Dec. 29. Baptist State Young People's Convention, Hartford, Conn.
Dec. 30, 31. Second Annual Meeting Southwestern Philosophical Conference, Southern Methodist University, Dallas, Tex.
Jan. 2. Ford Hall Forum, Boston; Karin Michaelis, speaker.
Jan. 2. Chicago Sunday Evening Club; Bishop James E. Freeman, Protestant Episcopal Church, Washington, D. C., speaker.
Jan. 10, 11. Electoral Conference, Universal Christian Council, College of Preachers, Washington, D. C.
Jan. 10-12. General Meeting of delegates to Oxford and Edinburgh with denominational leaders, College of Preachers and Wardman-Park Hotel, Washington, D. C.
Jan. 19. Annual Meeting, American Waldensian Aid Society, New York City.
Jan. 19-21. Baptist Missionary Assembly, DeLand, Fla.
Jan. 20, 21. Baptist Missionary Assembly, Daytona Beach, Fla.
Jan. 22-26. Baptist Missionary Assembly, Miami, Fla.
Jan. 23-25. Baptist Missionary Assembly, Fort Lauderdale, Fla.
Jan. 11-13. State Baptist Convention, Jacksonville, Fla.
Jan. 26-28. Baptist Missionary Assembly, Palm Beach, Fla.
Jan. 29-Feb. 2. Baptist Missionary Assembly, Orlando, Fla.
Jan. 31-Feb. 4. Minister's Week, Chicago Theological Seminary, Chicago.
Jan. 2-Feb. 21. Better Baptist Church Forums, Ohio.
Jan. 3-7. Annual Pastors Conference, University of Dubuque, Dubuque, Ia.
Jan. 3-9. Week of Prayer.
Jan. 8. Foreign Policy Association, Hotel Astor, New York City.
Jan. 9. Chicago Sunday Forum, Thorne Hall, Sherwood Eddy, speaker.
Jan. 9. Ford Hall Forum, Boston; S. K. Ratcliffe, speaker.
Jan. 10-12. Nebraska State Convocation of Ministers, Omaha.
Jan. 10-14. Better Baptist Church Forums, Pennsylvania.
Jan. 10-14. Better Baptist Church Forums, New York.
Jan. 10-14. Ministers' Week, Emory University, Ga.
Jan. 11-14. General Missionary Council Methodist Episcopal Church, South, Savannah, Ga.
Jan. 12. Inter-seminary Conference on Human Relations, Chicago Round Table of Jews and Christians, Chicago.
Jan. 12. Ford Hall Forum, Boston; Count Herman Keyserling, speaker.
Jan. 12-Feb. 4. Better Baptist Church Forums, Connecticut.
Jan. 16. Chicago Sunday Forum, Thorne Hall; Max Lerner, speaker.
Jan. 16. Ford Hall Forum, Boston; Hon. Constantine Oumansky, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IN the excitement stirred up by the sinking of a United States gunboat, it has almost escaped the attention of the world that the Japanese have finally captured Nanking. Yet the importance of this victory is great. The Japanese now occupy the heart of China—the populous five provinces in the north, and the rich and teeming lower delta of the Yangtze. If they proceed to extend their occupation to all the coastal provinces as far south as Canton, no strong military force is left to dispute their path. But what is the political significance of Nanking's fall? It has been the Tokyo thesis right along that, with his capital taken and his forces broken up, Chiang Kai-shek will be forced to sue for peace as a means of retaining any semblance of a government. The Japanese public has been buoyed up to make heavy war sacrifices by this promise. Now the thesis will be put to the test. Will Chiang admit the hopelessness of his position and sue for peace? If he does, Japanese economic exploitation can begin immediately, and the military groups responsible for the present invasion will hold their policy justified. But there are many indications that Chiang, having felt out the Japanese terms as outlined by the German ambassador, has decided not to surrender. If he does not, then Japan's troubles may be said to be only beginning. There are approximately 600,000 Japanese troops in China now. Maintaining any such force there for any length of time will cost huge sums. And the erection of puppet governments will do nothing to solve this military and economic problem. At any rate, the people of Japan should learn within the next few weeks what they are really up against.

The Fall of Nanking

The Return of the Lindberghs

THE LINDBERGHS have come back to spend Christmas in this country, and again the press carries blurred pictures of a fleeing man and his wife. Why do the newspapers have to keep up this kind of treatment? There can no longer be the slightest doubt that it is torture to the Lindberghs. Why can't the papers see that it is regarded by most of the public as an outrageous invasion of privacy? Justification is usually found by the press in resorting to the old cliché about giving the public what it wants. But what the public wants in this instance is that the Lindberghs shall have so pleasant a Christmas visit that they will be persuaded to return permanently to this country. Most of the people of the United States feel a distinct sense of shame at the expatriation of the Lindberghs. They hold the press responsible, as it is. One publisher, at least, seems to know what the public really wants in this matter. Frank E. Gannett is reported to have issued these instructions to his chain of papers: "I believe firmly it is a newspaper's duty to print the news, but I am utterly opposed to the invasion of the privacy of a citizen. The going and coming of such an outstanding figure as Colonel Lindbergh is, of course, legitimate news that should be recorded. But Colonel and Mrs. Lindbergh have rights as private citizens and I see no reason why they should be hounded, spied upon and annoyed at all times by newspaper reporters and photographers. Other celebrities are not persecuted in this way. Why should this young man, who so sincerely desires seclusion and dislikes publicity, be treated as he has been treated with such sensational details since returning home? . . . Let's leave Colonel Lindbergh alone." Well, let's.

'One Nation Indivisible'

ONE of the affirmations in the school pledge to the flag which has given so much trouble to the children of Jehovah's Witnesses, is that this is "one nation indivisible." There's a good deal of history behind that phrase, and at least one war. Yet in the deepest sense one may sometimes question whether the affirmation is true. For any realistic study of American politics will soon lead to the discovery that sectionalism still remains both fact and force in the direction of our affairs. Men may no longer think within state limits, but they do think sectionally, and they do try to formulate national policy by bargaining between sectional interests. The country is being given a new illustration of this abiding sectionalism in the current struggle in Congress over a wages-and-hours bill. It is too early to predict in precisely what form that measure will finally

come to a vote, for the process of amending is still going on and is likely to continue over the holidays. But it is clear that this fight is no simple capital versus labor struggle. It does not fall into any Marxian categories, with the owners of the tools of production lined up against the propertyless proletariat. It is rather a fight on the part of one section to block federal legislation which, it is persuaded, would be to the advantage of other sections. There are many employers in the north (particularly in the northeast) who want to see a wages-and-hours bill enacted. In fact, some of these employers are more desirous to see such a bill passed than is organized labor. But the south believes its sectional interests imperiled and, in a Congress in which southerners hold key positions, it may block action. Those who look forward to a day when we shall have a planned national economy might as well recognize now that a far greater obstacle than the recalcitrance of the country's "capitalists" will be found in the country's inveterate sectionalism. Yet in a nation of this size, how is sectionalism to be avoided?

U.S.S.R. Holds First Election Under New Constitution

IT IS STILL too early to report the returns in the Russian general election, the first under the new constitution which provides for universal suffrage (all men and women over eighteen) and the secret ballot. But it can be stated just as confidently now as it can be when the ballots are counted and the results officially announced that the government's candidates won. There were, in fact, no other candidates, except in a few districts where a choice was offered. Each voter had to cast a ballot for one member of each of the two houses which compose the supreme soviet. There had been an immense amount of preparatory work with a view to getting out the vote. Apparently they got it out. It was a gala day and an elementary lesson in the political education of a newly enfranchised people. But of course it was no more an election, in either the common or the dictionary sense of the word, than recent Italian and German "elections" have been. To elect is to make a choice between two or more alternatives. Where there is only one option there is no option. In view of the pressure applied, there was scarcely even the option of not voting. Under those conditions, the group in power may feel reasonably certain that it will not be disappointed in the results of its appeal to the country. Long ago Mussolini said that when holding an election it was folly to "leave the result to chance"—that is, to free choice. He has not recently committed that folly. Russia has no tradition of free election. Though the present plan, in its actual operation, is not different from the present Italian and German system, it may be hoped that its development will be in the opposite direction.

L'Affaire Mickey Mouse In Yugoslavia

THIS may be funny—but only in spots. The entertaining aspect of the episode is the wrath and resentment of the Yugoslavian government over a comic strip entitled "Mickey Mouse and his Double," which has been running in a newspaper in that country's capital. Mickey's double, in this pictured tale, was a young prince whose place had been temporarily taken by Mickey. (The familiar "Prince and Pauper" motif will be recognized by all students of comparative literature.) Mickey became so popular that the regent, the prince's uncle, staged a military revolution and was apparently about to seize the throne when the censor's ban descended and the strip was seen no more in Belgrade. The government's sensitiveness on the subject may be understood when it is realized that young King Peter of Yugoslavia has an uncle, Prince Paul, who is regent. The parallel was unpleasantly suggestive. It might be that like Touchstone the cartoonist was "using his folly like a stalking horse and under presentation of it he shoots his wit." Mr. Hubert Harrison, correspondent for Reuter's news agency and the *New York Times,* sent out a report of the incident. For this and the added suspicion that he had been the first to notice the parallel, though it seems obvious enough to have escaped no one, Mr. Harrison was expelled from the country. He was expelled last July for sending an account of the beating of priests of the Orthodox church when they were opposing the ratification of the concordat with the Vatican, but he was later permitted to return. The accuracy of his story was not challenged, but it is possible that the incident still rankled in the mind of government officials who had no objection at all to the mistreatment of the priests in connection with forcing through the concordat, but who did not like to have the world informed of it. So a party of three is banished from Yugoslavia—Mr. Harrison, Mickey Mouse and his Double.

Ambassador Dodd Resigns Berlin Post

AN AMBASSADOR who does not possess a large private fortune always labors under some disadvantages, and Dr. William E. Dodd, who has represented the United States at Berlin during four and one half troubled years, was a university professor—therefore not rich. But this was not his greatest difficulty. One may suspect that it never is a very serious difficulty in the performance of the real duties of the diplomatic office. But Mr. Dodd is a democrat as well as a Democrat. As a historian, one of the most learned and eminent of American historians, he has a professional conscience about getting at realities and speaking the truth. He has ample linguistic resources for communicating the results of his researches in unvarnished and unambiguous terms, but he is not fluent in the soapy language of diplomacy. The Germany he knew and loved was Germany before the war, when he was a student at Leipsig. He did not admire nazi Germany, and he did not pretend to. Having a gift for silence almost equal to his gift for speech, he was able most of the time to conceal his sentiments without duplicity. But occasionally, under proper provocation, he made a speech in praise of democracy. It can scarcely be taken as ground for a protest through the foreign office if an ambassador says an appreciative word regarding his own country's form of government, but it was inevitable that a certain coolness should spring up between him and the government to which he was accredited. Conditions being what they are, Mr. Dodd's troubles are no discredit to his diplomacy. They are a credit to his

democracy. There are plenty of things for which to remember him and his services appreciatively, but none for which he deserves more praise than for his protest against the sending of an official American representative to the National Socialist party conclave at Nuremberg last summer.

Italy Withdraws From the League

ITALY'S withdrawal from the League of Nations was proclaimed in characteristically dramatic fashion in a speech by il Duce to several acres of people assembled in front of the Palazzo Venezia. The approving roar of the crowd, already properly warmed by the speaker's effective rabble-rousing oratory, gave the impression of an irresistible popular demand. The league is no weaker with the withdrawal of Italy than it has been during the long period of Italian defiance of the league and repudiation of its own obligations under the covenant while retaining membership. There has not been a moment since the Italian attack upon Corfu, a dozen years ago, when Italy's position as a member has not been in direct antithesis to the whole spirit and substance of Italian foreign policy. The only thing that could be said in defense of the continuance of membership through these years is that it gave periodical occasions for conference, and conference upon almost any terms operates as a check upon war. But it has not been conference in good faith with the intention of reaching conclusions in the common interest and acting in accordance with the commitments already made and to be made. The air is cleared by the withdrawal. But what next step does it portend? With Germany, Italy and Japan —three of the "big seven"—now out of the league, and the so-called anti-communist alliance already formed, does it mean that we already have two leagues of nations, one of the more or less democratic countries and the other of the fascist powers?

Every Day is Christmas For Arms Makers

JUST in time to add an extra merry note to the Yuletime music, or to furnish a deep diapason for the Christmas carols, the League of Nations publishes its annual statistics in regard to the status of the world's armaments. Briefly, the nations have spent $11,857,000,000 on munitions of war during 1937. That is three times the amount expended in 1913. The standing armies totaled six million men in 1913; eight and one half million in 1937. The increasing mechanization of war, the use of higher powered explosives and the building of more elaborate instruments of death doubtless account for the doubling of the per capita cost of maintaining soldiers. Sixty-four nations are represented in these totals for 1937, but seven of them spent more than three-fourths of the money. These are the United States, Great Britain, France, Germany, Italy, Japan and Russia. The big seven have increased their war budgets by 80 per cent in the last five years. Those credulous souls who believe that the best way to insure peace is to be prepared for war ought to find in these statistics the utmost assurance that the world is at the beginning of a period of profound and prolonged peace. Loud rings the angels' song, as revised by the armament makers: "Peace on earth to men who are well armed!"

Incredible Christmas

MANY, no doubt, will be impressed with the incongruity, the irony, the mockery, of another Christmas festival being held in a world that seems to have repudiated everything in Christmas except the decorations and the gift business. The rattle of machine-guns in the olive orchards of Spain; shrapnel falling over the rice fields of China; gas-masks being distributed to civilians; bomb-proof shelters for art treasures; another increase in the military budget. Perhaps we have the same feeling toward the coming Christmas that Sara Teasdale had toward a certain spring about twenty years ago:

> I feel the spring far off, far off—
> The faint far scent of bud and leaf—
> Oh, how can spring take heart to come
> To a world in grief,
> Deep grief?
>
> The grass is waking in the ground;
> Soon it will rise and blow in waves—
> How can it have the heart to sway
> Over the graves,
> New graves?*

Well, that spring came, and so will this Christmas. Let it come! Let it come and mock us, if it will, for our infidelity. Let it, if it will, prick us with the incongruity of a world celebrating in solemn manner something which has not been taken to heart. Let it come to remind us of some of the things we have forgotten, and to make us forget some of the things with which our minds are preoccupied.

The Christmas story—incredible but irresistible, mythical if you will have it so, but everlastingly true—is more than the reverent magnification of a Hero's birth. It is a story dealing with an age-old reality, namely, the reality of God's emergence in human history so that men could know him and participate in the redemption which the divine presence bestows. Behind the writing of the Christmas idyl, there existed in the Christian community a distinct picture of God's earlier ways of revealing himself, and of turning the hearts of men toward himself. He had selected some leaders, but either these became corrupted or else the people did not follow them; he had laid his hand upon some men to be prophets, but these were not heeded; he had anointed a king or two, but this was futile; he had thundered and threatened and warned and sent plagues, but these did not avail. Now God was to make a more intimate revelation of *himself*. Passing by the great centers, he chose a tiny town from which nothing notable had ever come or was expected to come; turning from the wise, the mighty and the high-born, he marked the family of an honest carpenter who sought no more than to earn his living by useful work and to be a good neighbor; carrying his purpose beyond logic to a poetic consummation.

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he selected a stall in a stable, and there laid himself on the doorstep of the world in the form of a Babe. Surely, this could not fail.

Two thousand years later the story is not finished. The Incarnation has not been what the world would call a big success, and yet the world cannot forget it. The Babe born that night was later crucified; the message which he preached and exemplified has often been drowned out by barbarous clamors; the vision to which he lifted his early followers has frequently grown dim; the hope he revived has wavered. But neither the crucifixion nor the clamor nor the backsliding have killed that Spirit which came into our world and will continue to haunt us until we find the letters to write its name into our common life.

The Sinking of the Panay

NOTHING that has happened during the fighting in China has so shocked the rest of the world as the sinking of the United States gunboat Panay on December 12. The wounding of the British ambassador by machine gunfire from a Japanese airplane, together with the subsequent dilatory tactics pursued by Tokyo in evading responsibility, startled Western nations. The killing of British soldiers and an American sailor by misdirected fire during the attack on Shanghai evoked stern protests from both governments. The alleged insult to the American flag (afterwards denied), accompanying the seizure of an American launch by Japanese sailors, splashed scarehead type across the front pages of most newspapers. But none of these incidents has jolted world opinion as has the sinking of the Panay.

On the day when the Panay was bombed a British gunboat on the Yangtze was severely shelled and a sailor killed, two other British gunboats were fired on from the banks of the river, and three American oil tankers in the immediate vicinity of the Panay were destroyed with a loss of life as yet undetermined. Ordinarily serious enough to have involved a grave strain on international relations, all these incidents have been almost overlooked in the excitement caused by the sinking of the American gunboat. For the gunboat was not only a vessel in the American navy. It was a naval vessel engaged in humanitarian service, its nationality as plainly marked as was possible, its position officially communicated to the Japanese authorities, and its safety supposedly guaranteed by the Japanese command. That Japanese aviators should not only have "fired on the flag," but have done so under such circumstances, has astounded the American public.

Japan has recognized from the first the seriousness of the situation. Nothing has been left undone that could be done to assure this country of a desire to make such amends as are possible. The complete official apology, with its offer of full reparations and its promise of punishment for the aviators involved in the bombing, was actually made before the American ambassador at Tokyo had time to present the demands of his government. And much more impressive than all the efforts of diplomats and army and navy officers to express their nation's regret is the news from Tokyo of the virtual abandonment of popular celebrations of the capture of Nanking. Apparently, the Japanese people are more stunned than any others by this sinking of an American warship and by contemplation of what might be involved in the incident.

If a bright spot is to be discerned in so dark a picture, it has undoubtedly been furnished by the poise of the American people. Seriously as the incident is viewed in this country, there has hardly been the slightest trace of such frenzied excitement as followed the sinking of the Maine and of the Lusitania. Comment in Congress has been notable in its restraint. The most belligerent utterance which the Japophobe Hiram Johnson, senator from California, could work up was prefaced by the avowal: "I want no war. I will go to any length to prevent a war of any kind." Senator Pittman, chairman of the foreign relations committee, took a truculent line, intimating that the sinking of the Panay must have been deliberate. But even the Pittman speech went no further than to demand an apology and reparations.

Shocked as the American public has been by the sinking of a naval vessel flying tthe American flag, an encouraging segment of opinion has raised the question: What was the gunboat doing in the midst of the war zone? Evidently authorities at Washington have sensed this reaction, for Senator Pittman went out of his way in the speech already mentioned to assert that "it is in entire accordance with international law and necessary for neutrals to have their ships in a vast country like China for the purpose of protecting the lives and health of their nationals and to render them the customary aid and assistance." Technically the senator was right, but actually—as he well knows and as the country knows—China is the only country in which other nations have quartered their armed forces. The Yangtze patrol, of which the Panay formed a part, is a relic of a type of imperialistic policy which survives nowhere else in the world and will not survive the present war in China, whether China or Japan wins.

The patrol of the Yangtze by gunboats from the United States, the European powers and Japan dates back to the series of treaties extracted from China after her defeat by Great Britain in the war of 1858. The excuse given for the maintenance of naval forces on the interior waters of a supposedly sovereign and friendly state has been the danger to the lives of foreigners from riots. The actual use made of the gunboats was illustrated in 1924 when a British vessel shelled an upper Yangtze town where boatmen and longshoremen had rioted against the policies of a British-owned river steamship line. American armed forces were first stationed in northern China after the Boxer uprising of 1900. At present, there are large detachments of marines at Peiping and Shanghai, and a regular army regiment at Tientsin.

Secretary Hull, in reply to a formal inquiry made in the House of Representatives by Congressman Francis H. Case of South Dakota, recently wrote that these army and navy forces are maintained in China "for the general purpose of providing protection to American nationals (including the embassy personnel) and, in case of emergency calling for evacuation, making available an armed escort." It is frequently declared that one of the principal reasons for keeping such large forces—about one soldier to every two Americans is the present proportion—in

Chinese territory is to safeguard missionaries and mission property. Boake Carter repeated that explanation to his national radio audience the other night. Yet readers of The Christian Century are well aware of the strenuous efforts which missionaries have been making for years past to rid themselves of this embarrassing "gunboat protection."

Since the present hostilities broke out, the obvious fact has been that the concentration of American fighting forces in China has operated in such a way as to make it far more likely that America would be dragged into trouble than that Americans would be kept out. The cocky attitude of many Japanese officers and troops, flushed with victory, has been reciprocated in some instances by a chip-on-shoulder aggressiveness of American troop and ship commanders. In the early days of the fighting, clashes were narrowly avoided between the invading Japanese and the American troops stationed at Tientsin. The case has been much worse at Shanghai. So fraught with possibilities of evil has the situation become that demands have mounted in Congress for a general withdrawal of American forces from all fighting zones. Only a few days before the Panay was sunk, the government announced that such withdrawal was about to begin.

The sinking of the Panay provides a deeply ironical comment on the contention of the state department that China is a special case, different from any elswhere in the world, and that this fact requires the maintenance of armed forces in the interior of a friendly country and in a war zone as a means of protecting and giving safe escort to American citizens. Tested by events, the theory has failed to work. The Americans "rescued" from Nanking on the Panay have been subjected to deadly peril of their lives; it may be that some of them have been killed. The Americans who persisted in their refusal to board the gunboat and took chances inside the besieged capital have not only come through the ordeal unscathed but have been a means—by organizing the so-called "neutral zone" in the city—of saving thousands of Chinese lives and adding immeasurably to American prestige among the Chinese.

Great numbers of Americans had come to believe, weeks before the sinking of the Panay, that a wise policy on the part of this government would order the immediate withdrawal of all American armed forces from the Far Eastern fighting zones. As the Panay affair is studied, we expect that this public demand for official extrication from the war peril will be increased. It is incredible that the Japanese, as Senator Pittman has suggested, should have deliberately tried to arouse American belligerence by sinking this gunboat. The Japanese have obtained all they wanted from this country by the refusal of the President to invoke the neutrality laws. It is inconceivable that they would attack a warship or make any other move which might bring the United States into the war on China's side. Such active participation by the United States would, they know perfectly well, involve Japan's ruin.

It is impossible wholly to guard against tragic accidents in the inferno of battle. No doubt the Japanese will do their best to see that no more such accidents as the sinking of the Panay occur. Nevertheless, the presence of American warships and of American troops where fighting is going on or where a military occupation is in progress is a constant tempting of fate. The gunboats, the regulars and the marines should be withdrawn before a worse catastrophe befalls.

Some Questions About Education

TWO FAIRLY recent items of educational news suggest reflections upon certain aspects of the perennial problem. One of these items told of Chancellor Hitler's proposal to establish a special system of schools in which chosen youth are to be trained to become the future rulers of the Reich. The other, an extended barrage of proposals, supporting arguments and counter-arguments, rather than a single item, had to do with the Chicago school superintendent's plan to revolutionize the curriculum of the city's high schools by substituting a large amount of training in trades and handicrafts for much of the academic work which at present constitutes the usual high school course.

It is not necessary to discuss either of these proposals in detail. The Chicago plan seems to have been abandoned, at least for the present, under the heavy fire of criticism that was directed against it. Under the administrative and political conditions which now surround the city's schools, the plan had little chance of being considered on its theoretical merits. The subserviency of the school system to the local political machine being what it is, and the reputation of the school board being what it is, public spirited citizens had a strong aversion to placing in the hands of these authorities the expenditure of the large sums that would be required for the equipment of a considerable number of technical high schools. Disinterested critics were not persuaded that the primary purpose of the project was to increase the educational efficiency of the school system. It was too severe a strain upon imagination and credulity to picture the board—*that* board—as moved by a pure and intelligent zeal for the betterment of education. It has gone so far toward ruining the morale of the teaching personnel, has incurred such suspicion of turning school business to private gain and of showing favoritism to the friends and relatives of its own members, and has been so thoroughly the tool of the dominant political organization, that citizens interested in educational reform cannot expect to get it from that source.

But a real curriculum problem exists none the less, and it is not solved by rejecting the proposed innovations on such local and adventitious grounds. What should be the materials and objectives of education in the adolescent years? Is the purpose to store young minds with the choice products of the culture of past ages and put the youth in possession of as much as possible of their cultural heritage? Is it to train the mind and teach it to think? Is it to adjust the individual to his immediate environment and fit him to earn his living and to live happily and usefully in society? Is it to develop character as well as intellect? Is it to produce competent and loyal citizens? These possible objectives are not mutually exclusive. It may be the function of education to do all of these things.

But differences of emphasis will affect the choice of materials and methods.

It is often charged that, while only a small per cent of high school graduates go on to college, the high school course is adapted to the requirements for college entrance rather than to the needs of the majority who do not go to college. To this it is replied that students whose school days are to end with the high school need "cultural" studies even more than the others, because this will be their last chance to get them. The answer seems to imply that the study of literature and languages is more cultural than the study of electricity and agriculture, and that "mental discipline" can be derived only from studies that are good for nothing else. These are debatable propositions upon which, if they were under discussion, we would support the negative. But the questions are at present only being asked, not answered. It is of course not suggested that these are new questions. Educators have been wrestling with them for half a century. But neither the experts who direct the schools nor the public which supports them have yet arrived at any agreed conclusion as to how adolescents should be educated to enable them to develop into their own best selves and to make them fully participating members of such a society as ours. That question will continue to be unfinished business of the highest importance until we discover the answer.

The German plan for developing the "future rulers" involves selecting four thousand of the most promising boys from all grades of society and all parts of the country, and educating them at the expense of the party from the age of twelve to eighteen. The process will be selective and the less fit will be rigorously eliminated. Then follows a seven-year period of "practical life study"—the learning of a trade or profession, military and labor service, university study for some, training in practical political activities for all, always under the direct oversight of the party. The best one thousand will then spend four years in four "castles" where they will receive further educational, physical and "ideological" training, with frequent periods of supervised political field work. A smaller number of the choicest graduates of this system will have a final year at a finishing school where they will receive the final polish in nazi philosophy. By that time they will be about thirty years old and will have had eighteen years of training, indoctrination and practice. From the standpoint of the National Socialist theory—that is, that the dogmas of the party are already perfect and that what is required for leadership is that technically equipped persons should be perfectly disciplined to maintain and apply that theory—it can scarcely fail to be an effective system. It strikingly resembles, in some respects, the methods employed in the training of the Roman Catholic priesthood.

Such a system for the training of leaders has its advantage in any political or religious system which conceives of itself as a finality, above criticism and beyond improvement, and requiring of its representatives and leaders unquestioning conformity to its dogmas and unconditional loyalty to its authority. With shorter courses and somewhat less rigorous methods, a similar procedure is followed in training officers for the army and navy.

For obvious reasons, this type of training, in which the factor of discipline and conformity is more basic than the encouragement of initiative and research, is not suitable for the training of leaders in a democracy or in a Protestant church.

Yet the announcement of this elaborate plan for the training of future nazi leaders forces the admiring comment that it is better adapted to the purpose it is designed to serve than is any system we have yet designed for the education of the different kind of leadership that we want. Ours is, to be sure, by so much a more difficult problem as education is always more difficult than training. Given an adequate degree of social control over the individual, both in the school and in the total society within which the school and its pupils exist, it is not insuperably difficult to produce fairly uniform results, especially with selected candidates to whom high rewards are held out as an inducement for complete conformity to a standard pattern. That is not what we want. But we have not yet devised an equally effective system for getting what we do want.

The education of leaders is a somewhat different matter from the education of the rank and file. The democratic mind resists this generalization, though practical necessity has required the application of the principle in certain fields. All specialized technical and professional education is such an application. But there are wide areas of leadership in which the question of preparation has not been satisfactorily met. The ministry is one of them. Education itself is another. Many of the most important branches of the public service are without any means whatever for the training of an adequate personnel. Within the past few years the number of persons on the public payroll has been vastly increased. Not all of these, to be sure, are in what could be called positions of leadership, but there are many thousands upon whom devolve administrative duties and functions of command that require specialized training. Public opinion demands that the merit system be applied in the selection of these, but the provisions for furnishing the training which will fit the men for their work are of the most haphazard sort. Would it not be sensible for a democratic country to take as much pains in the education of those to whom it is to commit the administration of its affairs as a fascist country takes in selecting, disciplining and indoctrinating those who are to be its future "rulers"?

Surprise

EDITOR THE CHRISTIAN CENTURY:

SIR: Surprise is defined by my favorite dictionary as "emotion excited by the unexpected," and I think you will agree that surprise in this sense has an important place in our experience. When we were very young, we should have found birthdays dull if we had known beforehand what presents we were to have. In some efficient families today I believe that a list is prepared in advance by modern children and submitted to their parents and aunts and especially uncles. But while this may smooth the path of the perplexed uncle, it takes from the birthday that very element which gives to it its glory.

Even wedding presents gain something when they are unexpected!

Like all good men you must delight in the short stories of O. Henry. They owe much to the emotion excited by the unexpected. You can nearly always enjoy a mild if not a thrilling surprise when you come to the end. Perhaps this is one of the emotions most valued by us depraved readers who delight in mystery novels. When with all our wisdom we are caught out on the last page but one we are full of delightful self-reproach and wonder. We say that next time we shall be ready, but we never are.

The masters of literature know how to use the unexpected. They do it sparingly, for in all things the great writers guard themselves from excess. As we read, we come suddenly upon some phrase which startles us and hushes us into silence and awe. We stare like Cortez "silent upon a peak in Darien." We come to the end of Jonah and are amazed by the words which we could not have foretold: of the city which the prophet would have seen destroyed without sorrow, it is written: "Wherein are six score thousand persons which cannot distinguish between their right hand and their left hand, and also much cattle." If Professor Dry-as-dust tries to interpret this surprise in the light of his own prosaic intelligence, and treats this passage as a quotation from a Nineveh *Gazette,* I shall tell him that I shall pray for him but must refuse to argue with him any longer.

In our own lives much depends upon the way in which we receive the surprises which come to us. Scarcely anything in my life has been as I expected and it will doubtless be so till the end. If our lives were like novels, we might predict what is going to happen; but if they *are* like novels, there are several plots going on at the same time, and there is always a surprise on the next page to amaze us and to confound us. Who was it that "improvised his life"? All of us in some measure must be ready to do that.

When we think of the most solemn of all themes, we find in our Christian faith a succession of surprises. The New Testament is full of "the emotion excited by the unexpected." Christmas, Easter, Pentecost—what are they but divinely unexpected things? Whatever else we can say of the early Christians, we can be sure that they never ceased to wonder. That emotion, blended of incredulity which is lost in a glorious faith, of laughter given for tears, of victory snatched contrary to all expectation from defeat, is nowhere more manifest than in these familiar books. The writers do not use surprise as a literary device; they live in a world which would be incredible if it were not true.

Do you find yourself less and less inclined to submit a list of the gifts which you desire from the Eternal Father, and more content to leave your birthday presents to him?

Ever yours wonderingly,

QUINTUS QUIZ.

VERSE

From Bethlehem Blown

GREAT is the tumult of men's anger grown,
Of hate exalted and of love defiled;
But hark, on gentle airs from Bethlehem blown,
Rise clear the tender accents of a Child!

A little Child—and yet the voice of dread
Is stilled, greed shamed as wrath and envy are:
Hate's sword is sheathed; the tyrant bows his head,
As sudden on earth's darkness streams a star!

MARY SINTON LEITCH.

Time's Junkyard

THIS junkyard which a crazy world has placed
In mad profusion here, entrances me.
Here is a sword held by a man who faced
His brothers on a killer's field, and he
Is the same man who held this crucifix
In peacetime halls of worship; these old rags
Were brilliant things, swung windward from long sticks—
These were his own flags and his foeman's flags.

Here are the remnants of a strange machine
With which he used to reap his yellow grain,
And here are sickles; when his hay was green
He mowed with these; here is a wee toy train
His first-born left; and here's a gun turned cold—
What oddly mated things Time's Junkyards hold.

JAY G. SIGMUND.

The Weaver of Avon

CAUGHT unaware in beauty's wide-flung net,
We marvel while the intricate, deft grace
Enmeshes us, until our minds forget
The old disparities of time and place
In wonderment that Shakespeare's thought could weave
Such thread from words whose luster was outworn.
His phrases dance or speculate or grieve
Unwasted, vivid as when they were born.
Truth webbed his beauty with alternate strands;
What mortal can escape his double snare
Of winsomeness and power? The net withstands
The weight of usage it is called to bear,
For scrutiny and scorn alike reveal
The grace of gossamer, the strength of steel.

ELINOR LENNEN.

Ultimatum to December

NOW let the ultimate of snow
Be a pale sea of sleep;
Let heart of death—if ever it can—
Now take the earth to keep.

Possess the earth and test the earth,
Be candid, snow, and bitter . . .
Yet the heart shall see its peach-buds bloom
And hear the swallows twitter!

E. MERRILL ROOT.

Spiritual Freedom in the Socialist State

By James McBride Dabbs

LIVING in a materialistic age, we find it hard to think of goods that are not economic; living in a machine age, we find it hard to think of goods that are not produced. Therefore, the economical production of material goods seems to us the supreme ideal. By it we shall be saved. Shall we?

The religious man replies, No; but pressed for his reasons may be uncertain. The question is of course not academic: the U.S.S.R. is a large-scale attempt to answer it affirmatively. The Soviet Union is even attempting to deify the economic machine; this god, faithfully served, will provide his followers with an abundance of good things. It is a simple faith, and will doubtless work for a time and within limits. These limits are man's capacity to continue in the service of such a god and to be satisfied with such gifts.

Devout communists either disingenuously blur the material nature of their aims by talking of *comrades* and *the cause,* or, really believing in comradeship and the cause, ingenuously fail to see what may happen to comradeship in the service of such a god: the material end reaching backwards to infect with materialism the spiritual means. In spite of this probable fate, however, communism, upheld by the devotion it has inspired, will probably succeed for some time in providing a fair and for a while an increasing degree of freedom from material want. But, providing material freedom—if not from dictators and a bureaucracy, at least from the stern natural world—will it also provide spiritual freedom?

Spiritual Safety and Freedom

Well, what if it does not? Then, sooner or later, it will fail. Why? Because the communistic venture, whatever its supporters may say, is religious, though perhaps grotesquely so; and religions succeed only as they give spiritual freedom. Communists will laugh at this, seeing religion as the great welder of chains. Their picture is partly correct. What they fail to see is that such chains (though I do not defend them) are lighter than the chains of fear man wears outside religion. Lifting his head above the lower animals and looking about him, man is afraid. Like the lower animals, he seeks physical safety; unlike them, so far as we know, he seeks also spiritual safety. By virtue of his self-consciousness—I should call it his spirit—he thinks he sees immaterial forces moving behind the material curtain of the world. He is continually trying, therefore, to penetrate this mask and come to an understanding with the power or powers that hide behind it. His awareness of these powers, combined with his ignorance of them, fills him with fear; his fear (of his ignorance) slowly increases his knowledge. If only he could know the truth, he feels, he could adjust himself to it, and be at least secure from interference, at most positively free. All religions promise men this most necessary knowledge. The degree to which they fulfil their promise is the measure of their greatness.

Almost any religion will succeed for a time. A new and boldly stated evangel appeals to the undying hope in the hearts of men. Lavishing their devotion upon the cause, they are swept out of themselves, identify the cause with the world and lose in it their fear of the world.

So with communism. Communism may be temporarily favorable to spiritual freedom without being permanently favorable to it. A great movement, by its novelty and the excitement of its initiation, tends to draw men into it and make them a part of it. They lose, and find, themselves in it, and are free. It is the normal splendor of beginnings that makes it difficult ever accurately to predict in the beginning the final success of a movement. Only those movements founded deep in human nature survive.

Is Communism Succeeding?

Theoretically and practically, is the Russian communist movement thus founded? I have already suggested my doubt of the theory; I will amplify it later. Of the practice, I should say, first, frankly I do not know. It appears certain, however, that in the U.S.S.R. the state owns the main body of the productive property and controls the production of goods. Let us assume that, in the production of these goods, the majority of the Russians are giving the required cooperation, not merely because they must, but eagerly, with the sense of a mission, of a national meaning in their individual lives. This is probably to put a much better face on the matter than it actually wears. Max Eastman, in the February, 1937, *Harper's,* on "The End of Socialism in Russia," sees the present economic situation there as at least as unjust to the masses as it is in capitalistic countries. André Gide, in a recent book, *Return from the U.S.S.R.,* is equally doubtful of the success of the Russian experiment. Gide's chief criticism is of the depersonalization of the individual and the spiritual servility of the people. "I doubt whether in any country in the world, even in Hitler's Germany, is the mind less free, more bowed down, more fearful, more vassalized." Both Eastman and Gide are friends of the U.S.S.R.

But let such adverse criticism pass, and let us assume the best. As I understand it, the avowed purpose in the U.S.S.R. is the greater and more economical production of goods, in order that the general standard of living may be raised. Is it not probable that, as the economic need of the Russians decreases and luxury goods begin to be generally available, the will to cooperate will slacken and pressure will have to be increasingly applied? Even though, because of the excitement of great beginnings, cooperation may be at present also an end in itself, it will continue to be so only if it satisfies some fundamental human need. If it does not satisfy such a need, it will be abandoned, because there are other means to the desired end of sufficient economic goods. Does cooperation satisfy a fundamental human need?

Man's Basic Need

The basic human need, that which distinguishes man from the lower animals, is the need for spiritual security: the need of self-conscious beings to feel themselves safe in the world. Unless the productive cooperation that we have in Russia satisfies this need, it will have to go: work is too

large and important a part of life to be permitted to yield no returns in spiritual security. Will cooperative work yield such returns?

Spiritual security depends, as we said, upon knowledge. For knowledge is, to a greater or less degree, a realization of likeness to the object known. Scientific knowledge proves intellectual likeness: the object moves according to comprehensible laws. Practical knowledge proves volitional likeness: the object moves, or may be made to move, according to human will. Esthetic, or imaginative, knowledge proves something very near total likeness, identity, oneness: the object exists in and fills my entire awareness, my imagination. This realization of oneness is a realization of *ownness,* the deepest form of ownership. Through such knowledge of objects we come to the knowledge of ourselves in the world, and so to freedom in the world, and the loss of our world-fear. "Self-knowledge," says Gilby, "is the highest form of self-possession"; and self-possession, as Hegel said, is freedom.

The question then becomes, Does cooperative work increase our knowledge, especially in its most valuable form, esthetic or imaginative? Undoubtedly it can: the building of the great medieval cathedrals is probably the best illustration. But there are several important things to note here. First, the overarching ideal (the planned cathedral), because of its relative smallness, its concreteness, and the existence of similar completed buildings, could be imagined (and therefore *owned)* with some degree of satisfaction by the workmen. Second, these workmen were craftsmen, each creating, often within a limited area and after ideas to some degree his own, his part of the total structure—and in works of art the whole life pervades the parts. Third, they were cooperating less in work than in play, for worship is the highest form of play. They were not making a product; they were enjoying God.

Cooperation Under Communism

Consider now cooperation under communism—assuming the best, that it is willing, not forced. First, the overarching ideal, the state, is immense, complicated, abstract. To this state the individual worker delegates his judgment and his will. Now, it is mainly through the exercise of judgment, will or skill that the average man, as distinct from the artist, makes portions of the material world really his own. Expressing himself through these channels, he may come finally to a knowledge of himself in the world, and a consequent trust in the world, similar to the happy aesthetic knowledge gained by the artist in a flash. But the worker under communism, except through the exercise of his skill, which in modern industrial work is very limited, can make the materials and duties assigned to him his own only as he can identify himself with the state, and feel that its judgment and will are his, that, jointly with others, he owns it. It is not overly difficult for one to know intellectually that he is part of a political state shaped by himself and his fellows (or submitted to by him and them), and that the judgment and will of this state are, either positively or by acceptance on his part, and proportionately, his own. It is extremely difficult for one to know esthetically, to feel through imaginative insight, his oneness with such a state. In fact, it is so difficult that I have no faith in the average man's ability to do it.

But not only is the modern economic state generally unimaginable and therefore incapable of being made one's own; the modern industrial machine is the same. (Here our criticism passes beyond communism and includes the machine civilization of the West. The simple truth is that within the last century and a half we have made a world we cannot imagine. To live in such a world is to die.) To run this machine takes an extreme degree of cooperation—mechanical cooperation. The work involved, being highly specialized and mechanical, and also because of our pyramiding of ownership generally irresponsible, cannot absorb our attention, nor command our complete awareness; cannot therefore in any deep sense be made our own. Since we do not work with wholes, or with parts symbolic of the whole (as in art; as in the building of the cathedral), we fail to gain a knowledge of ourselves, and therefore of our fellow workmen and fellow men, as wholes. We finally come to see ourselves as we are—fragmentary men living in a fragmentary world; bundles of mechanical habit and irrational impulse living in chaos. Such grotesque beings in such a grotesque world are bound to be afraid—are bound by fear and not free. Though their barns may be filled with grain and their factories humming, they will not feel safe. Being men, they will look before and after, and away to the edges of the world, and seeing only the chaos of their own lives they will be afraid.

Limits of Cooperation

Now, it is by means of this modern industrial machine, particularly in its aspects of manufacturing, transportation and communication, that the U.S.S.R. hopes to effect its plans for national economic cooperation. The operation of such a tremendous, complex and abstract machine—such an unimaginable machine—will, I believe, make its operators increasingly ignorant of the cosmos; increasingly fearful, therefore, in chaos. Regardless of material production, the growing weight of fear will finally stop the wheels.

Is cooperation, then, irreligious? That is, does it increase rather than lessen man's fear of the world? Willing, responsible, limited (and therefore concrete) cooperation is not. Irresponsible, abstract, mechanical cooperation is. For religion promises to free us of our human fear of the world; at its best by making us aware of something akin to personality within the world. Irresponsible, abstract, mechanical cooperation lessens our personal awareness of the world.

Modern cooperation is often, unintentionally, ironic. Blinded by our selfish desires, we fool ourselves with words: we try to bind the brotherly cooperative spirit of Christianity to the inhuman machine, and then fall down and worship Mechanical Cooperation. If we would recall man's basic need, the need to know, we should see that the desire to cooperate—which, among idealistic people, gives to communism its éclat—is not the simple desire to help others materially, though doubtless this is a part of it, but is at bottom the desire to know them, and not impersonally but as beings willing and able to be helped by us, and therefore like us, one with us. Thus to know and be known is most to help and be helped, for in such knowledge lies spiritual freedom. But irresponsible, abstract, mechanical cooperation is a snare and a delusion; or, as the old theologians would say, a device of the devil to blind us to our own destruction.

First Adventure With God

By Edward A. Steiner

THE Jewish New Year, a high holy day, frees itself from the web of memory which catches more or less successfully whatever substance there is to life. . . .

I

A devout Jewish mother led her small, curly-headed boy to the synagogue. She wore her best and only black silk dress, its lace frills caught at the throat by a gold brooch. Her forehead was piously covered by the prescribed wig, and crowned by a widow's black bonnet.

The little boy wore a new suit, new for him; though it was worn some years before by his elder brother, and before that by the eldest brother. Now the cloth had been turned inside out, and the suit cut to fit him; though it would not be a perfect fit until he had another year in which to grow into it.

His cap was brand new. Caps did not descend from one generation to another; for in this particular family, they sat on large, restless and questioning heads.

The boy's paternal grandfather, one of the many Abrahams, who felt the urge of God upon him and went out not knowing whither he went, carried with him on his migration to the new home not flocks or other tangible riches, but books—huge tomes of small closely printed Hebrew script, the questionings of many minds about God and his law. The answers of the rabbis, which were also in these books, evidently never quite satisfied him; for when he died, they found great bundles of manuscript written by his own hand on pieces of paper of all sizes and colors carefully packed away. The little boy never saw them, but he was told by his older brother—the one who had vacated the suit he was wearing—that they were very learned dissertations about God, and that the names of great gentile scholars—Socrates, Plato, Aristotle—appeared with those of the saintly rabbis.

A photograph of this grandfather survived, and his cap seemed to sit restlessly upon his head and was as shapeless as the little boy's soon would be.

II

As mother and son walked to the synagogue, the cap was still in its place, pressed over the boy's perspiring forehead, the black, shiny visor shading his blue eyes. Just now a big question grew right under his cap. Just how it came there—who could tell?

The question asked by a boy of six going to the long, solemn New Year's service would ordinarily have been: "Mother, how long will it be before the *Shofar* will be blown?" Not only was the blowing of the ram's horn the one great thrilling moment of the whole service, but no one could taste food till that solemn note had been sounded, and the boy had a healthy appetite.

What he asked was: "Mother, will God be in the synagogue?"

"Yes, of course," she replied, pulling him along with her.

"Mother"—there was no answer. "Mother," he repeated, loosening his hand from hers. "Shall I see God?"

"No, my dear," she answered sharply, her hand recovering its hold upon his.

The cap shifted from its exact center, and "Mother, the Christians see God in church," came from underneath it. Now the mother withdrew her hand; but only to cover his mouth, for in front of them the hosts of Israel were moving toward the synagogue.

"Mother, how will I know that God is in the temple?" the irrepressible youngster continued.

"If you are very, very quiet and don't fight with your cousins, and don't look up to the ceiling and count the painted stars, you may feel God inside of you," she replied, hastening her steps and trying to hasten his also.

What else was there for him to do but count the stars in the ceiling? He had done it every Sabbath since he had learned to count to one hundred. He had counted the candles in the central chandelier also, and the number of window panes which were so high that one could not see the trees, and so small that only bits of the sky were visible.

The prayers were interminable, and in a language of which he understood only a word here and there. "Adonai," of course, was the God he longed to know about. "Melech Haoikom," "King of the Universe," he comprehended. But the word he understood best and liked most to hear was "Amen." That was welcome music, and he joined in it heartily.

III

His mother would have preferred to leave the boy at home, for she knew that God would not be in the synagogue, either to be seen or felt, in spite of the fact that it was a high, holy day, and that from early in the morning until noon his chosen people would call upon him in torrents of prayers, in jubilant psalms, and the blowing of the ram's horn.

When she was a girl, she lived only ten miles away from this place, yet the distance culturally and theologically was immeasurable. Szobotish, her native town, was East, in the domain of ultra-orthodox Judaism, where God was never questioned and never quarreled over; but the people experienced him: in the study of the law, in their joyous chants, and in the wonders he wrought among them.

The rabbi was not so much a theologian, but a man of God, a worker of miracles: he settled hopeless quarrels, healed the sick, and counseled the perplexed. He fed the hungry and sent no one away empty. As for himself, he lived like the poorest of the poor, but when he entered the synagogue, his face shone like the face of Moses, and the people did not need to be told that they were in the presence of God.

When the little boy's mother had married, she moved to the borderland between the East and the West, where the rabbi was captain of an army which was going nowhere, merely fighting to stand still. With equal fervor he defended his people against the mystic East and the rationalistic West. He was so anxious to keep them in the

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middle of the road that he lost sight of the highway of holiness.

The little boy's uncle was the leader of a small, orthodox, fighting group; so when the rabbi in preaching leaned toward the East, he faced the uncle's pew; but if he inclined toward the West, he directed his remarks at Abraham Cohen, the rich grain merchant, the leader of the more liberal group. But the more the rabbi tried to conciliate the two factions, the more friction he created. When in his discourses he slipped too far in one direction or the other, there would be vocal interruptions, followed by storm, earthquake and fire enough; but no "still small voice"; for when men quarrel about God, he is not present. He moves always above the theological battle.

IV

They were late. The synagogue was surrounded by a high wall, and through the widely opened, iron gateway they entered the grounds from the east. A murmur like wind among the trees reached the little boy's ears; it grew louder and louder as they came near the entrance which faced the west. Two stairways which led to the women's gallery flanked the open door.

Before his mother mounted the one to the right, she wiped the perspiration from his forehead where the tight cap had painted a blue ridge, adjured him not to remove his cap during the service, not to fight with his cousins, not to lose his handkerchief, to be a good boy and read his prayers.

His uncle, who was one of the chief rulers of the synagogue, had his pew close to the Ark with the Holy Scrolls, and sat to the left of the rabbi, facing the congregation; so the little boy had to walk the entire length of the tiled floor, his new shoes squeaking. The men in the pews were not too engrossed in their prayers to shoot angry glances at him. He tried to walk on his tiptoes, but the shoes only squeaked the more. At last he reached the crowded family pew and his pious uncle ungently drew him to a place beside him.

Dutifully the little boy opened his prayer book, but his attention soon wandered from it. He looked at the ceiling. It was easy not to count the painted stars that day, for the fall rains had set in, and had spread through the leaky roof, painting islands and continents in the midst of greater rivers and oceans. He had not yet learned enough geography to be interested in them. He began fingering his cap, for his thoughts about God were stirring again, and the air was stifling. He did not dare remove it—quite—but lifted it; seeing which his uncle, with suddenness and vigor, slapped his hand without interrupting the flow of his prayers or changing the rhythm of his swaying body. It was always a wonder to the boy how his uncle could see so much when his eyes were half closed and his mind so busy with praying and chanting.

Again his eyes wandered from the prayer book up to the ceiling and the painted stars. Up there—was God—he was sure of that. But until now he had not felt his presence, though he tried hard enough to hold on to some word of the fast moving prayers; but just as he was fingering his cap, a subconscious accompaniment to his thinking, down would come the "whack" of his uncle's big hand.

The uncle and his pious sons swayed back and forth after the manner of men of the orthodox East, loudly lamenting the prayers; while on the other side of the rabbi, where the rich grain dealer, Cohen, prayed, there was an attempt at decorum, the prayers were hushed, the amens not shouted, and the wailing cadences subdued. Half the congregation had strayed far from the leader, who trilled his hallelujas up and down the scale, while others were already shouting their "Amen! and amen!"

The little boy's uncle, as becomes the leader of the orthodox group, was the chief offender. Unhindered by the cantor, his followers prayed, sang, and called upon their God as their bodies swayed to the rhythm.

"Sh! Sh!" came louder and louder from the right, with thumping on seats, and stamping of feet. Storm and earthquake could not have been more disturbing; but the uncle and his orthodox brethren continued swaying, chanting and crying, "Amen! and amen!"

At length the feeble old rabbi mounted the rostrum, and in his soft, shaky voice called for quiet, and there was quiet, as if Jehovah had commanded it. The heads of all the white-robed men were bowed; undisturbed, the cantor's voice rose higher and higher, and the ancient melody, the sonorous words of the Psalm, tugged at the little boy's heartstrings, as for a moment it seemed to him that he had felt the presence of God. Thus his ancestors for thousands of years had sung of God's glory in mingled joy and sorrow. He felt as if the sky were pierced, and there was a stirring of awe in his heart. Instinctively he looked for the face of his mother, in the gallery to the right. She too was moved, smiling down upon him, and for a moment he thought he not only felt God but that he saw him in the serene beauty of her face.

The reading from the Holy Scroll was about to begin. The beadle drew aside the curtain of the Ark, the scroll was tenderly lifted from its place, and the rabbi carried it around the synagogue. Then the tumult rose again, for each man and boy pushed forward to touch the scroll and kiss it. More than half of them were content to touch it gently, the prayer mantle covering their fingers; but the boy's uncle and his more orthodox supporters were satisfied only by the direct touch of their lips upon it. Again the rabbi shouted for quiet, and again there was quiet for the space of ten minutes. Then, indeed, pandemonium broke loose.

V

What caused this final flaring of the synagogue war, the little boy did not know, nor could he have comprehended it had he known. All he saw was his uncle and his orthodox followers crowding around the reader's desk, pressing against Abraham Cohen and his liberals who were entrenched there. The noise of the battle was increased by the shrieks of the women, who, though at a safe distance, became active partisans.

At one moment, the near liberals seemed the victors, then the tide of battle turned in favor of the orthodox. Passions were so aroused, and the noise so great that the rabbi again commanded quiet, but in vain.

The uncle and his party finally lost the battle, and he was hustled out.

The little boy could now pull at his cap to his heart's content, and there was no strong hand to slap his fingers.

Growing conscious of the absence of his uncle, and realizing that in the noise his squeaking shoes would not be heard, he left his place and soon found himself outside. It was so quiet there! The autumn air was fresh and pungent, butterflies flitted across his path, and he tried to catch them under his new cap, but they eluded him, in spite of his persistence. Then a mammoth, a bright blue one, with a broad swallow tail, hung at the edge of a mudpuddle. He must have him. Nearer and nearer he came to the trembling thing, which evidently did not hear the squeak of his shoes. Now! Down came the little boy's cap. He was sure that the blue beauty was under it. Gently he lifted one end, out it flew and the new cap held nothing but wet earth.

How kind the sun was to the little boy! It did not scold him, and it dried the cap. Alas, it could not mend the broken visor! Or remove the mud which had crept under the lining.

It was nearly twelve o'clock; soon the rabbi would finish preaching, and he could go back into the pew unobserved. But when he reached the open gate, he met his uncle returning to the synagogue in triumph. They had to bring him back. The near orthodox and the near liberals all needed him, for he owned the ram's horn and he alone could blow it.

On one side of him walked the rich grain dealer, Cohen, talking in propitiating tones; on the other, the cantor, both smoothing his crumpled prayer mantle as if it were the wounded wings of an eagle. His uncle grasped the little boy's hand, together they entered the synagogue, and walked down the broad aisle in a hush, an absolute silence.

The uncle wrapped the prayer mantle around his head, and from between its folds rose the curved ram's horn. Lifting it high he waited for the rabbi's voice; and as if from some mysterious depth it came. "Tekoa!"

The little boy didn't know what it meant, but it was like a shepherd's voice calling his sheep to come home. Then his uncle's cheeks puffed for the great effort, the answering call of the lost sheep came from the ram's horn: "I am coming!"

Again the voice sounded, this time a double call—"Tekoa! Tekoa!" And twice the ram's horn answered, each time more assuringly.

Then the voice called a triumphant "Tekoa!—the Great Tekoa!" And the blast which answered the petition was victorious and final.

Hardly had the sound died away when the congregation, this time both the right and the left wing, cried in perfect unison:

"Happy are the people who know the joyful sound. O, Eternal One, in thy light and in thy countenance shall they walk."

Awestruck, the little boy's heart beat fast. He had felt the great thrill, he had been in the presence of God. He had not seen him, but he had felt his presence.

VI

When he had grown too big for his brother's cast-off clothes, and too big for other people's thoughts; when his mother's hand could no longer hold his; when like his grandfather he had become an emigrant and had gone out not knowing whither he went; when his will had become as the wind's will in the stillness of a great aloneness—he would again hear the same compelling voice, calling, "Tekoa! Come home!" And if he did not answer it, as often he did not, the voice would repeat the call "Tekoa! Tekoa!" After he had come home, following the call, he was often cast into doubt by the tumult of religious controversy, for it was his lot to be always between those who contended with each other over shibboleths. Then he would hear the voice of God, over their quarreling and would answer and follow it.

VII

The mother was waiting for her little boy when the service was over. Again she took his hand, and when she said to him, "Where is your cap?" he hid his face in the folds of her black silk dress; not because of the cap he had lost, but because of the priceless thing he had found. He did not tell her about it, then, for he was too young to shape big thoughts into little words. When he was old enough he might have told her; but by that time she had gone to the mystic heaven where she was always in the presence of God.

The Future of the Sharecroppers

By Sherwood Eddy

ON March 26, 1936, we launched our adventure to aid some of the eight million impoverished sharecroppers of the south, purchasing 2,158 acres of land in the Mississippi Delta, and founding the first of a chain of cooperative farms. Today we face a wonderful opportunity for the purchase of a second farm and therefore for the extension of our work. This extension should mean enlargement of our experiment and make it more significant, stable and promising in every respect. But first let us recall the history of the project.

When we entered Arkansas in March last year with a group of distinguished southern men to investigate the plight of the evicted tenants, we were arrested and threatened with violence for ourselves and with another "Elaine massacre" of the Negroes, such as had taken place in the next county. We realized then the sad lot of the sharecroppers, often sunk in poverty and illiteracy and at times subject to violence and terror, as when they tried to organize their Southern Tenant Farmers' Union. We were thus thrown almost violently into identifying ourselves with the fate of these sharecroppers.

Organizing a producers' and consumers' cooperative under a board of trustees who hold the property, Sam Franklin as director rescued the first score of families from the lawlessness of Arkansas and founded the Delta Cooperative Farm in Mississippi, two hours south of Memphis. When we found that we had twenty-eight member families, exactly the same number that launched the great Rochdale experiment in England nearly a century ago, we named the place Rochdale, and now have our own post office and railway station on the Illinois Central railway, which runs

through our farm. The Rochdale cooperators began in England on a capital of $140; their capital today is $790,000,000 and they are selling goods to half the population of Great Britain.

Cooperative Success

We started more than a year and a half ago with a $17,000 farm and a $17,000 debt. We ended the first year, through the help of friends, with a $30,000 farm, paid for and free from debt. Although we have had to go through a drought, a flood of the Mississippi, and a sudden fall in the price of cotton, we nevertheless succeeded economically during the first year of the experiment. The gross sales of cotton and lumber of $18,516 yielded a net income to the members of the cooperative of $9,587. After paying the trustees who hold the property the first installment for amortizing the debt, with a view to ultimate ownership of the farm, the members were able to distribute in dividends among themselves $8,909, with $2,746 in certificates of deferred payment. This yielded the members about twice the income of the average southern sharecropper, considering all the educational and medical services, the equities, and the social values of life in our community. The families, which now number thirty-five, felled the great cypress trees, sawed the timber with their own sawmill, built and painted over thirty buildings, and a large community house, cleared land, and harvested probably the largest crop ever produced on the farm, by means of large scale collective production, mechanized agriculture, diversified farming and industries.

This week I visited the farm, met the cooperative community of over 150 and heard reports of more than a dozen committees on the cotton and corn crops, the vegetable garden, the canning plant, cattle and dairy, hog and poultry farm, saw and shingle mill, as well as the medical clinic, schools, recreation and the cooperative store. The last was doing a thriving business and paying regular dividends. Professor John Fain, head of the department of agriculture in the University of Georgia, directs our agricultural policies and is introducing the scientific farming which is so much needed in the Delta, with a four crop rotation system which is already paying. The irrigated garden has produced ten tons of fresh vegetables with daily deliveries at the door of each house, and the canning plant has helped to provide our winter supply of meats, fruits and vegetables.

We have secured the services of the able Negro county agent, Rev. A. M. Snowden, who is a specialist in gardening, canning and poultry farming, and who is also the Negro pastor for the farm. We have had the temporary services of two doctors, a nurse and a maternity clinic to which patients from the neighborhood, as well as from the farm, come for medical aid. They have screened the whole place, reduced the incidence of malaria to one-third of what it was last year, made possible desperately needed dental and optical work, and attacked the problem of social diseases.

Racial Policies Work

With the families divided about equally between the two races, our racial policies seem to have been a success. There has been no major disturbing incident and there is a growing sense of good will and cooperation between all the members. The increasing friendliness of the southern people and of some of the leaders of the neighborhood, the sympathy and backing of officials, and the deputations of experts from Washington and students from southern colleges have given great encouragement. A score of students and graduates of American colleges paid their own board and worked without wages on the farm during this past summer on various projects, building a bridge, completing parts of two buildings and conducting a vacation school of high quality.

Mr. Harry L. Hopkins of the Works Progress Administration reports for the government that owners in the south have to pay 10 to 16 per cent interest for their money on short-time credit, while tenants often pay 37 per cent. We borrow money at 2¾ per cent, furnishing acceptable collateral without mortgaging our farm or crops.

We have tried to keep constantly in mind the four principles on which the farm was founded: (1) efficiency in production and economy in finance through the cooperative principle, organized as a producers' and consumers' cooperative; (2) participation in the building of a socialized economy of abundance, cooperating with the Southern Tenant Farmers' Union; (3) the principle of interracial justice for the education and economic emancipation of the Negro; (4) realistic religion as a social dynamic, endeavoring to exemplify the return of religion to its prophetic mission of identification with the dispossessed.

Cotton Restriction a Threat

That is one side of the picture. Here is the other. The country's prolific cotton crop this year of nearly 17,000,000 bales has disastrously reduced the price of cotton. The policy of the secretary of agriculture for reducing the acreage of cotton and paying subsidies to the farmer, while undoubtedly best for the south as a whole, would be a serious blow for our cooperative. The government policy is based on the production in recent years. As our farm was largely out of cultivation in the years just before we purchased it, we would have a very low "cotton base," or allotment, thus reducing our cash crop until it would be difficult to carry the overhead required for our higher standard of living while paying the taxes and expenses of a 2,000 acre farm.

Just at this juncture, when we could see no way of escape, out of a clear sky, came the providential offer of a second farm near us in Mississippi, so near that one overhead, one system of cost accounting, one sawmill, and so on, can operate both farms, saving materially on the cost of both.

I have just returned by airplane from inspecting this great farm of nearly 3,000 acres of rich Delta sandy loam which would supplement our heavy black soil at every point. With half a million feet of hardwood timber in its hills, over 500 acres cleared, and 1,000 acres of level, rich soil which raises a variety of bumper crops without fertilizer, the farm seems ideal, because its crops would produce additional income to offset the loss we would sustain through the curtailment of the cotton acreage on the first farm. Indeed, it was described by the government Resettlement Administration official as one of the two best buys in the south, worth over $60,000. It actually sold for $160,000 in 1919. We have an option enabling us to secure this farm at a great bargain for $36,000, at $12.50 an acre. Or, allowing for the value of the buildings, barn, store, four-

teen houses and lumber immediately available for sale, we can secure the land alone for $10 an acre. Cleared land near by sells for $50 an acre. The farm is near the main highway through the state, with good roads through the farm, and has abundant springs flowing across the property, providing irrigation for the garden and water for the stock.

It will seem to us indeed like a gift from heaven if we can secure this land. We desperately need friends who will help us, either with cash gifts or subscriptions payable within six months. One such friend has generously offered $1,000 as a gift and a loan of $5,000 without interest for a period of years. A bishop offers to lend us another $1,000 free of interest on the ample security we can provide. To keep the first farm operating on a paying basis, to supplement our cotton with adequate cattle, hogs, and so forth, to make the cash payment required to secure the second farm and to provide for the furnishing of the families necessary to work it, will require $30,000 within the next year. Of this, $10,000 has already been pledged. We must now secure the remaining $20,000 in cash or subscriptions.

Assistance is needed for an increasing number of these eight million sharecroppers of the south to enable them to stand on their own feet and work out their own salvation. Such an investment in humanity will aid in providing a revolving fund to make possible this chain of cooperative farms for the emancipation of these impoverished sharecroppers in the neediest portion of America. Jonathan Mitchell, writing in the *New Republic* for September 22, 1937, says: "The Delta Cooperative Farm is a social act of strict heroism. Here are men and women—disease-ridden, illiterate, exploited—conducting one of the most daring, complex, highly civilized experiments in living that the Western hemisphere has known."

The Plight of Japanese Christians

By Henry Howard

A FORMER missionary to Japan writes that he has ceased trying to explain Japan to Americans, for "they can't understand." While the psychological attitude of America precludes any justification for Japan's rape of China, the minds of the Christians of these two lands must meet if the future development of the Japanese church is to be safeguarded. The Japanese feel that their cause is misrepresented in America, and that they are being unjustly discriminated against. This attitude is shared by Christians, for they are sons of the emperor as well as servants of Christ. When these two loyalties conflict, the former has the greater chance of prevailing, as recent events appear to demonstrate.

The National Christian Council of Japan as well as the several denominations have issued statements assuring the government of loyal support from the Christian movement during the present emergency. The religious press has re-echoed the anti-Chinese sentiments of the military, rationalizing the international implications of the faith by questioning the integrity of Chinese Christianity. Anglicans have threatened to form an independent ecclesiastical body because of the anti-Japanese attitude of England and the English church. The Salvation Army has already set up a local indigenous organization. Pastors have gone to the front to encourage Japan's fighting men. Congregations and church auxiliaries are constantly at work on quotas of comfort kits, and raising money for canteen expenses. When one of the pastors handed in the contribution of his church to the joint treasurer of the war fund he was asked, "Isn't there some mistake in your gift? This is more than your annual payment to the General Assembly."

This attitude is all the more remarkable in view of the effects of the "incident" upon the church and its life. Congregations have not only ceased growing, but have actually suffered numerical losses. The war boom forces Christians in certain industries to work on Sundays. The martial spirit meets the religious needs of many people. A few lukewarm believers feel that Christianity is foreign to Japan and therefore unpatriotic. Patrons of Christian churches and social work institutions have canceled or reduced their pledges in order to increase their gifts to the military, or in order to pay the increased war-budget taxes. There are no new inquirers concerning Christianity, an ominous fact since the church cannot depend upon births alone to propagate it. A phenomenal increase in the patronage of the licensed quarters since the beginning of the present "incident" indicates a decline in moral standards of a sort particularly obnoxious to the church.

Even more important than these indirect effects has been the attitude of ungracious toleration of Christianity adopted by the government. While quotas of comfort kits are assigned to the churches, members are forbidden to include in them New Testaments or any reading materials other than admonitions to be brave and courageous. The judgment of the military authorities is correct for once in that it has discovered that the Sermon on the Mount is not a suitable mental diet for soldiers. The long threatened religions control bill, a measure which would seriously abrogate the privileges Christianity now enjoys, has not yet been passed. The oft reiterated promise to pass such a law is doubtless used as a threat to keep Buddhism and Christianity in check.

Pastors and Schools Under Observation

Rumors are abroad that pastors have been arrested because of sermons unacceptable to the police. It is a well known fact that the military authorities have so ingratiated themselves into the administration of certain Christian schools that fascism has to a degree replaced Christianity as the educational policy of the institutions. It might be mentioned at this point that the attitude of the missionaries has been especially disconcerting to the authorities since, unlike their colleagues in China, they have

done virtually nothing to defend their host nation before the bar of world opinion.

It would appear from this enumeration that the church, no less than the once liberal Proletariat Mass party, has capitulated to the fascist demands of the present military regime. If this were all that could be said for the Japanese church the mission boards might well withdraw their support from the island empire. There are, however, certain considerations which somewhat mitigate the guilt Western Christians might all too quickly impute to their Japanese brethren.

Effect of Propaganda

First of all, account must be taken of the fact of propaganda. News in Japan is propaganda spoon-fed by a paternalistic government. The Japanese do not yet know the harrowing facts connected with the Manchurian incident. The extent to which information is dictated is indicated by the national policy of controlling the thoughts, not only of the nation, but of individuals as well. The Japanese race is sincere in its belief that it is engaged in a vicarious task of safeguarding the peace of Asia. So closely supervised are the press, radio, platform and mail, that there is no reason why Christians should not share these moral convictions.

In the second place, it must be admitted that the Japanese church has but little reason to possess a sensitive conscience with reference to war. Its thinking has been molded very largely by Western thought forms, and with the exception of the Quaker congregation no Western mother church has made any official sacrifice during a war which Japanese Christians might emulate today. Nor are the mission boards celebrated for their policy of maintaining on the mission field foreign workers known for their militant pacifism.

Remember, also, that the Japanese church consists of a pitiful minority of the population, only one person in about 250 being a baptized Christian. This new religion is a leavening influence rather than a social force to be exerted during periods of crisis.

Another consideration to be taken into account is the effect of history. Christianity has once been completely exterminated from Japan. The prejudices and superstitious fears that persist from that time have not been completely removed. These are exaggerated today because of the obvious non-Japanese characteristics of Christianity. Christian leaders recognize that a government which within the past two years has dared to exterminate several sects many times larger than Christianity would not hesitate to obliterate the church should it seek to follow a course antagonistic to the present imperialistic aims of the military.

It must be acknowledged, moreover, that the official method of dealing with minority opinions has recently become much more positive. Not many years ago men like Uchimura, Yabe and Takahashi could preach pacifism, even in war time, without fear of personal violence. Communists were likewise allowed to teach their doctrines, but attacks are made against the lives even of liberals today merely because they have *democratic* ideals! Anyone who might dare to preach peace from the platform or to resist conscription for conscientious reasons would soon find himself silenced permanently. When two young men in Osaka recently committed suicide rather than fight China, the incident became so widely known that newspapers found it necessary to print the item. In doing so, however, it was found that the Japanese language was unfortunately lacking in epithets strong enough to convey the repugnance which it was alleged all patriotic Japanese should have for the families of the two "slackers." There are in Japan some young men who would rather die than compromise their religion were it not that their families would also suffer. More than one conscript has told his friends: "In a few days you will be notified that I have been killed in action. But I will have been shot from the rear, for I do not intend to fight."

Because of these and other reasons, martyrdom is not taken into consideration as a method of social change in Japan. It is true that thousands of Christians paid the supreme penalty during the sixteenth century purge, but they died with foreign priests who had taught them to imitate the first century martyrs. It seems that while the Japanese in all generations have sacrificed themselves out of loyalty to leaders, they do not so readily become martyrs to causes or abstract principles. Dr. Hajime Kawakami, formerly a professor at the Kyoto Imperial University, is one of the few modern exceptions to this rule. Yet he said upon his recent release from the prison in which he had been incarcerated for radicalism and dangerous thoughts: "I cannot follow the thorny way of martyrdom any longer. I am resolved to retire entirely from the active world, a disabled soldier, wanting only to breathe quietly in some secret corner of society in such a way as not to interrupt the progress of mankind." It is the nature of the national personality and therefore of Christian radicalism to compromise with an issue rather than meet it directly and suffer martyrdom.

Compromise in Behalf of the Future

The Oriental device of "face saving" plays a part in the situation. The ungracious toleration of Christianity by the military has been secured not by real compromise but by a nominal acceptance of its demands. The missionary leaders who engineered Christianity's sixteenth century crisis tried to meet opposition in the direct Western way. They lost, and so did Christianity. The present church situation is in the hands of Japanese leaders who have been Christian long enough to recognize when a compromise of essentials is involved, yet who are well acquainted with the principle of nominal obeisance in dealing with Japanese officialdom. If they remain in control the passing of the present reaction will see retained the maximum of Christianity possible under the circumstances.

In view of all these factors, the liberalism that prevails in Japanese Christian circles is surprising. Especially is this true when one recalls the metamorphosis of American Protestantism after 1914. To enumerate the ways in which these liberal views are expressed, and the names of persons who are quietly carrying on personal campaigns on behalf of peace and international good will, would jeopardize their lives and the entire Christian movement. Sufficient it is to say that a Westerner who believes that war is a negation of Christianity's values would find himself in congenial company in many parts of Japan.

Can We End Sex Crimes?

By Charles J. Dutton

READERS of The Christian Century may recall an article upon the parole system which I contributed to these pages a few months ago. It brought me a surprising number of letters, almost too many for a busy man to answer. Serious letters, most of them asking well-defined questions. What can be done to help the first offender? Why are the newspapers so vociferous against parole? And, always, what can be done to prevent sex crimes?

Although crime increased in a few states last year, yet in Pennsylvania and in New York so-called major crimes decreased in 1936 and are falling off this year. Throughout America crimes are actually decreasing. That is, all save one type of crime are on the decrease. Sex crimes are rising rapidly in every city in the land.

It does little good to grow hysterical over this. Editorials demanding that such offenders be put to death have no deterrent effect. A public hue and cry after some horrible assault and murder has shocked the nation is of no avail. The truth is that crimes against women and, what is more sinister, crimes against little girls are on a decided upgrade. Something is wrong, something which must be radically changed before any solution will be in sight.

Parole System Not to Blame

It does no good to attack the parole system. In my state 84 per cent of all persons paroled go straight, that is, they do not get into future trouble. Indiana last week released a report of forty years of parole, studying almost 40,000 men who have come forth from their institutions. Indiana does not have America's finest parole system. Yet during that period, 69 per cent of those paroled did not repeat any breach of the law. The figures for the last ten years rose to almost 80 per cent. Parole is not a failure. Despite the recent declaration by Governor Earle of Pennsylvania that he would like to have the system abolished, twenty-one other governors of our larger states have just decided that it is a success and are trying to improve their own systems.

There is one thing those who oppose parole seem usually to forget. Except in the case of murderers, almost everyone who goes to prison gets out sometime. It is better to supervise these discharged prisoners for a while after they return to society, than to allow them to come out confused and with no one to help them.

But here is the trouble. No sex offender should be allowed parole. In other words, the present method of sending sex offenders to prison should be changed. They do not belong in prisons but in scientific institutions, designed for them alone, where they can be treated not as ordinary prisoners but as sick individuals. Many of them are insane. Even where insanity is not established, no prison will be able, or ever has been able, to do what prison and parole is supposed to do, rehabilitate and reform a pathological individual. Yet the sad fact is that there is not, in any state, an institution to which we can send our sex offenders. We send them to prison, where automatically they become eligible for parole. Until the nation provides a scientific method for the treatment of sex offenders, sex crimes will increase. Sex offenders are always among the 16 per cent who, when on parole, commit a new crime.

Sex Offenders Known Early

After a sex crime reaches the newspapers—that is to say during the trial of the sex criminal—there are repeated comments on the seeming callousness of the accused. Often the press asserts that "he gloats over what he has done." Seemingly, it never occurs to these writers that the sex criminal is not to be judged by standards of ordinary behavior. Were he able to react as does the writer he would not have committed the crime. Even a reporter should be able to realize that sex criminals are not to be judged by the standards which apply to normal individuals. These people are ill, incurably ill. Punishment cannot touch them. Some day science may aid them. At present all we can do is to put them safely away in special institutions—*and keep them there.*

Remember, also, that in nearly every case the sex offender can be recognized early in life. Any good psychiatrist can "spot" the potential sex pervert. If we had more and better psychologists in our schools, and if, after the psychologist has made his report, the child should be at once removed to a special institution, society would have this dreadful situation well in hand. We would then be able to prevent most of these crimes; we might even be able to help some of these children.

But to illustrate the situation as it exists now let me cite a case from my own parole district. A forty-five year old farmer was before a judge. His crime, rape over a period of years upon his own three daughters. The eldest of these girls was fifteen, the youngest ten. What could the judge do? What did he do? He sent the man to prison for from four and a half to nine years. There was nowhere else he could send him. The sentence seemed a little mild, especially as the same judge sentenced a boy who stole a truck to from five to ten years.

The four and a half years passed. One day there came to my desk the man's application for parole. Unlike the court, our office investigated this man's entire history, his family, his economic, educational, psychological background. We discovered that from the age of fifteen he had been guilty of various sex offenses. We know that he is pathological. What is worse, we know that when released he will repeat his crimes. We do not recommend the placing upon parole of sex offenders. True, some do gain parole when some parole officer fails to realize the seriousness of the offense or his advice is overridden. In any case, this man's sentence will presently expire and he will be released —to repeat.

Prison System Should Be Changed

Perhaps the entire system of imposing prison sentences should be changed. Before a man is allowed out on parole there is a scientific investigation. It is detailed, exacting. We try to discover *why* the individual committed the crime.

Was it heredity, environment, lack of education? We find the man a job; we look after him. We have his psychological report; we know what to expect from this man before we even see him. Yet none of this is done before sentencing him. He comes before the judge; if found guilty, he goes to prison. *After* we get him there we begin to ask why. Why did it all happen? I think that for first offenders it is time to change the system.

I suggest that in the case of first offenders the power of sentencing should be taken from the judges. Let the judge sit as an umpire between the lawyers, pass on the law, allow the jury to decide as to guilt. But then turn the power of sentence over to a board made up of a psychologist, a physician, a trained investigator, a lawyer and perhaps a clergyman. This board should fix the sentence only after an investigation into the reasons for the crime, and after having made an effort to discover the mental and social responsibility of the accused. It should be allowed to decide which of our various institutions offers the best chance for the rehabilitation of the offender.

But this plan would never work with sex offenders. Suppose the members of such a board do find that the convicted man has a low mental age. Suppose they discover he is pathological, as they will, that he is sex crazed, with a record for attacks upon children. Where can they send him? Most of these people are not technically insane. So he cannot be sent to an insane asylum. We have hospitals for the criminally insane. But these patients must not only be insane, but also be in a prison. Shall they send him to an institution for the feeble minded? Most of our state institutions of that type will not accept individuals who have committed a crime. There is no other place to send such offenders, so they go to prison. In a few years they are out, ready to repeat. And they always do repeat.

A Murder Foreseen

We had a much publicized sex murder in my state a while ago. The youth involved was put to death. Editorials were written, sermons preached, justifying the execution. This man had been sent to prison for a sex crime. While there he led the rest of the prisoners in his intellectual ability. He was released, against the advice of the prison psychiatrist. There was nothing else the prison could do. His time was up. Result, a horrible murder, an electrocution, and a bitter attack upon the parole system.

There is another side to this picture to which the public pays little heed. The police of every city have a list of the sexual misfits. They are the ones who are first questioned when some little child is assaulted. The police realize these people should not be walking the streets, that they are a lively menace to women and children. But the police can do nothing until a crime has been committed. Then it's a trifle late.

If there is a weakness in the parole system I think it lies in dealing with this class of offenders. Yet in reality it is not the fault of parole. It is the fault of the criminal procedure which places the sex criminal in the same class as the man who steals a car. We who have worked with parolees do not fear the supervision of a murderer who killed in the heat of passion. We always fear the sex offender whose sorry record lies before us. We know that he will be in that 16 per cent who commit a new crime. What is more, we can do nothing about it. Tonight, if my radio tells me that a sex crime has been committed in certain sections of my city, I can step to the 'phone and give names. And the chances are very good that the offender, when caught, will answer to one of those names, known to me and to the police.

Most Sex Crimes Are Covered Up

The reader will understand, I am sure, that great numbers of sex offenders never stand trial nor go to prison. The ordeal of facing a leering courtroom in a sex case has sealed the lips of thousands of women. Many a parent, rather than allow his little girl to go through the tragedy of a trial and face the jeering remarks of her companions, does nothing. For every case you read of in the papers, there are at least nine you never hear of. Nine is not my figure. It is that of a police chief in a large city. I doubted him; he proved it.

Until we face the fact that our present criminal system can do nothing to end sex crimes, until we realize that we have no scientific method of dealing with them, no institution in which to place those who commit them, these crimes are going to continue.

The solution does not lie in any tightening of the parole system, for parole regulations are tight enough in most states. Neither does it lie in imposing long sentences. No matter how long the sentence is, if the sex offender is allowed out, he will repeat. What we need to do is to face the situation as it is. Then we will take the power of sentence for first offenders of all sorts away from the judges. We will have a scientific group determine what is to be done to the convicted first offender. We will demand a new type of institution exclusively for the sex offender. Once we have him in it, we will keep him there. At least, release will be impossible until we have been assured far beyond a reasonable doubt by both the doctor and the psychiatrist that he is cured. At present, there is little hope of curing this type of offender. But if we segregate him early in life we can prevent crimes of this sort.

VERSE

Javelin Giants

LIKE legionnaires in Gaul, each with a spear
Upon an ancient threshold of attack,
These throwers turn a score of centuries back:
An ancient art—trajectory—is here.

What memories of Roman wars remain
In this arena—where the throngs exult
As muscled arms and shoulders catapult
Antique offensives into flight again!

CARL JOHN BOSTELMANN.

Gifts

CHRIST gave a yoke, a sword, a cross,
And men gave him disdain;
Fools took the gifts, dared pain and loss,
And the world is their domain.

CHAUNCEY R. PIETY.

BOOKS

Men of the American Churches

MAKERS OF CHRISTIANITY FROM JOHN COTTON TO LYMAN ABBOTT. *By William Warren Sweet. Henry Holt & Co., $2.00.*

THE SERIES of three volumes on *Makers of Christianity,* of which Dean S. J. Case furnished the first and Professor J. T. McNeill the second, reaches its completion in Professor Sweet's biographical treatment of the history of Christianity in America. It would be an interesting, though perhaps an embarrassing, test of familiarity with the personalities that have been most influential in making American religion what it is, to give out the list of names that head these sketches to an assembled company of intelligent people, spelling-bee fashion, and see how many of them could be identified. There are about forty in the list. Roger Williams, William Penn, Jonathan Edwards, Francis Asbury and Adoniram Judson would be familiar to most. Beecher, Moody, Channing and Bushnell would not make much trouble. A good many would know something about Peter Cartwright, Alexander Campbell, Timothy Dwight and Walter Rauschenbusch. But there would be some wild guesses about James Blair, Gilbert Tennent, Devereux Jarratt and Sheldon Jackson. Yet these last, and a dozen others whose names are as little current in the speech and writing of today, even among persons not indifferent to American history and the religious aspect of it, were among the mighty men who were heroes of the faith and builders of the church. There is not one in the list who does not deserve remembrance, or whose record is not a tonic for the church.

It is not intended that such a series of biographies will, by itself, serve the purpose of a history of American Christianity. Its materials are too detached and its chronological sequences too much broken for that. The student will naturally begin with Professor Sweet's *The Story of Religions in America,* and use the present work as a supplement. The reader, beginning with either, will want to continue with the other. Since the author has already given us a well organized history covering this entire field, with ample recognition of the continuing forces at work in American Christianity and the landmarks and turning points in its development, it cannot be fairly objected that the present volume is somewhat deficient in these characteristics. Its purpose is to introduce the leading characters who have contributed the personal factor in the ongoing of that process. In spite of a rather heavy load of small detail which would be irrelevant in a history, it is an important and exciting body of material.

W. E. GARRISON.

Loaf and Grow Wise

THE IMPORTANCE OF LIVING. *By Lin Yutang. Reynal & Hitchcock, $3.00.*

LESS than two years ago Dr. Lin wrote *My Country and My People,* an interpretation of China to the Occident which is already well on its way to becoming a classic. Now Dr. Lin follows the earlier book with another in which he attempts to explain the philosophy of life out of which Chinese culture emerges. The effect is heightened by contrasting this Chinese outlook on life with that in the West, and particularly with life in the United States. At times, this zeal to discover superiority in the Oriental way of life comes perilously close to betraying Dr. Lin into that cultural chauvinism sometimes displayed by exchange students who insist that everything in their homelands is good and everything in this country evil. But humor and lightness of touch come to Dr. Lin's rescue. Full as is his appreciation of ways Chinese, one also discovers that Dr. Lin is having a pretty good time in the United States.

Reduced to its essentials, Dr. Lin sees the Chinese philosophy as an acceptance of life as it is, an avoidance of metaphysics, and a recognition of leisure as the most blessed of all gifts. "Man is, as it were, sandwiched between heaven and earth, between idealism and realism, between lofty thoughts and the baser passions. Being so sandwiched is the very essence of humanity; it is human to have thirst for knowledge and thirst for water, to love a good idea and a good dish of pork with bamboo shoots, and to admire a beautiful saying and a beautiful woman. This being the case, our world is necessarily an imperfect world. Of course there is a chance of taking human society in hand and making it better, but the Chinese do not expect either perfect peace or perfect happiness."

Then what do they expect, or at least seek? Leisure, and the enjoyment of simple, intimate delights—"the gift of life and the fresh country breeze and the clear mountain moon"—which leisure makes possible. "The enjoyment of an idle life doesn't cost any money. The capacity for true enjoyment of idleness is lost in the moneyed class and can be found only among people who have a supreme contempt for wealth. It must come from an inner richness of the soul in a man who loves the simple ways of life and who is somewhat impatient with the business of making money. There is always plenty of life to enjoy for a man who is determined to enjoy it. If men fail to enjoy this earthly existence we have, it is because they do not love life sufficiently and allow it to be turned into a humdrum routine existence."

Over against this sort of good life Dr. Lin quite frankly sets the drive for efficiency, punctuality, achievement and success which he finds in the West as our worst vices. He recalls the advertisement of an American engineering firm with its slogan: "Nearly right is not enough." Why not? demands this Chinese philosopher. "The desire for one hundred per cent efficiency seems almost obscene." It is the chase after that sort of perfection which is reducing the West to a chaos of nervous wrecks. Nearly right is quite good enough to get along by, with time left over to enjoy life in. Why should the editor, for example, worry himself into an early grave trying to keep typographical errors out of his paper when, by taking it easy, he can "leave his readers the supreme satisfaction of discovering a few typographical errors for themselves"? It is all, as this quotation should suggest, philosophy very much in the Quintus Quiz manner.

Only when Dr. Lin turns for a moment to deal with the fury of life in contemporary Europe does the light touch vanish. "I am less terrified by the theories of fascism and communism than by the fanatical spirit which infuses them and the method by which men push their theories doggedly to logical absurdities. The result is a confusion of values, a weird mixing-up of politics with anthropology, art with propaganda, patriotism with science, government with religion, and above all an entire upset of the proper relationship between the claims of the state and the claims of the individual. Only an insane type of mind can erect the state into a god and make of it a fetish to swallow up the individual's right of thinking, feeling and the pursuit of happiness."

XUM

The chapter devoted to religion is almost as serious. Dr. Lin is the son of a Chinese Christian minister. His undergraduate days were spent in mission colleges. At one time he planned to enter the Christian ministry, and he attended a theological seminary for a time with that end in view. He explains that his reaction against Christianity, his reversion to what he calls paganism, came when he began to see that claims of special revelation are not only fraudulent but a source of much of the bitterness and misery afflicting mankind. Dr. Lin's paganism is by no means as atheistic as Buddhism or as agnostic as Confucianism. "There is always a possibility of surrendering ourselves to the Great Spirit in an atmosphere of ritual and worship as one kneels praying without words and looking at the stained glass windows, in spite of all that one may think of the theological dogmas. In this sense, worship becomes a true esthetic experience, an esthetic experience that is one's own, very similar in fact to the experience of viewing a sun setting behind an outline of trees on hills. For that man, religion is a final fact of consciousness, for it will be an esthetic experience very much akin to poetry." It would be hard to distinguish what Dr. Lin calls paganism from what has come to be known in this country as religious humanism.

I don't suppose that there will be any such market for this book as for Dr. Lin's previous volume. The number of those who will read a 450-page outline of a philosophy—even when it is philosophy written with a chuckle—is limited. Nor will the copious quotations from Chinese writers make this book easy going for such readers as turn to it in search of entertainment. But this does not in the least detract from the book's value. There is real stuff here, as fine a presentation of the case for a present-day, urbane paganism as could be asked. Perhaps the urbanity is a whit too pronounced at some points. There are a few pages where the author's imperturbable poise impinges on the precious. And one wonders, when one thinks of the lot of the Chinese coolie, whether what Dr. Lin is celebrating is really the philosophy of the Chinese or of only a small and privileged group of the Chinese. Is it even, in all cases, the philosophy of that group? Is the Dr. Lin who in this book advises Americans to remember the soothing idea, "It doesn't matter, simply because it doesn't matter," the same Dr. Lin who is now addressing Americans on the wickedness of the Japanese invasion of his native land?

PAUL HUTCHINSON.

Submarine - Pulpit - Prison

FROM U-BOAT TO PULPIT. *By Martin Niemöller. Willett, Clark & Co., $2.00.*

THERE was little in Niemöller's career in the German navy or in the circumstances of his shift from the enthusiastic and conscience-free hunt for such big game as enemy transports and cargo boats to the quieter life of a theological student, as he himself tells the story, to give promise of the heroic devotion to the church which he has subsequently shown. Little, that is to say, except the heroic devotion which he showed to the object of his supreme devotion and to the duty of the day when those were his nation at war and the job of sinking enemy ships. Until the war was over, it does not appear that his religious interest was particularly strong, though he was a dutiful child of a rector, and there is no evidence of any experience of an emotional or pietistic sort preceding his transition from the submarine to the church. The determining factor apparently was the observation that the national morale and the motivation of individuals were both so badly shattered that they could be restored only through such agencies as education and the church. Weighing the appeals of these two, he found that his distaste for speaking extempore as a pastor was outweighed by the fear that, as a teacher in the service of the state, he might not enjoy the right of free speech.

Only one incident in the war years reveals any noticeable aversion to the occupation of sinking ships and drowning men. When his submarine had torpedoed a French troop ship and then sunk its convoy which was picking up the survivors, he became aware of a "collapse of morality." This day, he says, "became the turning point of my life because it opened my eyes to the utter impossibility of a moral universe"—a conclusion which might more rationally explain a transition from religion to violence than from violence to religion. But the conviction that determined and justified the entrance upon what became Niemöller's great life work grew out of Germany's post-war revolution and the breakdown of the Weimar government. "A whole world sank under me at that time. There remained the question . . . whether we would nevertheless permit God's truth and supremacy, his law and his mercy, to count in our lives which must come to an end without him, and to count in the life of our people which likewise cannot exist without him. And then nothing remains for us but the Word!" The man who enters the pulpit with this conviction in his soul may make mistakes in his theology, but he will not take his orders from the state's bureau of ecclesiastical affairs.

More than half of this book is a plain, unvarnished tale of the exploits of a sea rover, told swiftly and incisively, without apology or moralization. It is a valuable contribution to that sort of war literature. One finds in it not only a record of events but a picture of the ebullient spirit of youth going forth to kill or to die as the case may be, and getting both patriotic and sporting satisfaction from dangerous and ruthless deeds.

A supplement is added by Dr. Henry Smith Leiper covering the more recent events in Niemöller's life, appropriately entitled "From Pulpit to Prison." That is where Niemöller now is, in prison awaiting trial on a charge that has never been stated. In prison, unless—

W. E. G.

Books in Brief

PERSONAL RELIGIOUS BELIEFS. *By W. A. Harper. Christopher House.*

The twelve chapters of this book were first delivered over the radio in connection with a Leadership Education Course. They are given here just as they were delivered. The author, who is professor of religious education in Vanderbilt School of Religion, covers in brief form some of the fundamental teachings of the Christian religion. Such questions as "What Is Personal Religion?", "Does Man Need Salvation?", "Is Christianity the Final Religion?" are discussed in relation to as much present day thought as the audience would likely bear. These chapters are brief, to the point, and hold definite value for those for whom they were intended.

THE AUTOBIOGRAPHY OF GENERAL ISAAC J. WISTAR. *Wistar Institute of Anatomy and Biology, Philadelphia, $5.00.*

General Wistar's personal narrative—sealed since his death in 1905, except for private publication—is a story of the making of America as one man saw and participated in it. It begins with his journey across the plains to California in '49, continues with adventures in mining camps and among the Indians and as an officer in the Civil War, and moves on into the field of post-war industry and finance, including a "tribute to Jay Gould." In his own writing the general omits mention

of his scientific interest and the benefaction which gave new life to the institute which his great uncle had established nearly a century earlier. This is strictly a one-man view of the events recorded, but every such body of reminiscences has its historical value.

C. I. O.—Industrial Unionism in Action. *By J. Raymond Walsh. W. W. Norton & Company, $2.50.*

Professor Walsh's informed but sympathetic study of the C. I. O. should be read in connection with *When Labor Organizes,* by Robert R. Brooks, reviewed in last week's Christian Century by Prof. Paul H. Douglas. The Walsh book deals only with the rise of the C.I.O., and is severe in its strictures on the A. F. of L. Nevertheless, it recognizes the strength which persists in the older body, and foresees trouble ahead for John L. Lewis and his associates unless they find a way to make peace with the federation. There is more than passing significance in the fact that the title page identifies Professor Walsh as "*formerly* department of economics, Harvard university." Is it true that men who know the labor movement from the inside find it difficult to fit in with our college economics faculties? Should it be that way?

Time of Our Lives. *By Orrick Jones. Stackpole Sons, $3.00.*

George S. Johns was, until his retirement in 1930, for many years chief editor of the St. Louis *Post-Dispatch.* Orrick Johns, his son, has been by turns reporter, staff writer on William Marion Reedy's almost fabulous weekly *Mirror,* poet, advertising copy writer, novelist, editor of the weekly paper in the Bohemian colony at Mount Carmel, California, Communist party worker and editor of the *New Masses,* director of the WPA writers' project in New York, and a good deal of an international tramp. The son's attempt to tell the story of his father's and his own lives gives brilliant sketches of men and events in St. Louis during the last half century, together with less brilliant accounts of experiences encountered by Orrick Johns in his wanderings. The total effect, however, is to raise a question as to the permanent import of a journalistic career like that of the elder Johns. As for the son, even he does not contend that there has been much importance attached to his dabblings.

Books Received

Social Philosophies in Conflict: Fascism, Nazism, Communism, Liberal Democracy. By Joseph A. Leighton. Appleton-Century, $4.00. (To be reviewed.)

The Case for Democracy and Its Meaning for Modern Life. By Ordway Tead. Association Press, $1.25. (To be reviewed.)

Judaism as a Religion, A Series of Holiday Sermons. By Leon Stitskin. Bloch Pub. Co., $2.00. In this series of sermons an Orthodox rabbi, who is also an active Zionist, discusses a wide variety of subjects, from conditions in Palestine to the requirements of personal religion. His utterances have a deeply spiritual as well as a practical quality. So far from cherishing hostility toward the Arabs, his solution of the Palestinian problem is for the Jews to organize missions to the Arabs and convert them. And repudiating the idea of a racially limited religion, he asserts that "Judaism as a religion transcends the bounds of language, literature and folkways."

Harlequin Day. By Kate Butler. Banner Press, Atlanta, $2.00. Pleasant verse springing from observation of nature and reflections upon life.

The Oxford Companion to Classical Literature. Compiled and edited by Sir Paul Harvey. Oxford University Press, $3.00. A dictionary—one might better call it a small encyclopedia—of persons and things mentioned in Greek and Latin literature, of the authors who wrote it and the books they wrote. Readers who have had occasion and opportunity to use the *Oxford Companion to English Literature,* will not need to be told how convenient it is to have such a reference book within reach. The articles are brief, but not too brief to include full information about their subjects.

Liberal Judaism and Its Standpoint. By O. Lazarus. Macmillan Company, $2.00. A concise yet comprehensive statement of the ideas of liberal Judaism, as distinguished from Orthodox Judaism, with extended sections on Jewish festivals, symbols and prayers and on the rise and function of the synagogue. The liberalism is clear and outspoken. Miracles are repudiated. The prophets were great moral teachers.

Creative Pioneers. By Sherwood Eddy and Kirby Page. Association Press, $1.50. (To be reviewed.)

Jewish Christianity. By H. E. Dana. Bible Institute Memorial Press, New Orleans, $1.50. "An expository survey of Acts 1-12, James, I and II Peter, Jude and Hebrews," with a view to deriving from these sources an account of the Jewish Christian churches in the first century.

Wooster of the Middle West. By Lucy Lilian Notestein. Yale University Press $2.50. A history of the College of Wooster. (To be reviewed.)

The Bible and Its Literary Associations. By Margaret B. Crook and other members of the Faculty of Smith College. Abingdon Press, $2.50. (To be reviewed.)

Transgressor in the Tropics. By Negley Farson. Harcourt, $2.50. (To be reviewed.)

The Tyranny of Words. By Stuart Chase. Harcourt, $2.50. (To be reviewed.)

Konfessionskunde, Die christlichen Kirchen und Sekten heute. Von Hermann Mulert. Verlag von Alfred Topelmann, Berlin W 35, RM 12.50. (To be reviewed.)

Selected Hymns for Use in a Hymn Festival. Beacon Press, 20 cents.

A List of Anthems for Junior Choirs. Beacon Press, 25 cents.

CORRESPONDENCE

Inside Japan

Editor The Christian Century:

SIR: Japan is taking no halfway measures in the present attempt to eliminate anti-Japanese propaganda and communism from Asia. While the common people have no grievance against the many Chinese who still walk the streets of Japan, they have been taught by the press, radio and schools that the Chinese government has consistently and without cause broken all the treaties signed with Japan; deliberately fomented anti-Japanese feeling throughout the nation, and purposefully courted communism in order to defeat Japan's altruistic aims in the East. Now that hostilities have broken out, the nation must vicariously support the Japanese army in its attempt to make the Nanking government realize the error of its ways and free the Chinese people from its oppression. The land of the rising sun is preparing for a five year conflict if need be to convince the Chinese that the Japanese military knows better than Chiang Kai-shek what China needs. They are willing to kill every Chinese in China if need be to prove the Japanese sincerity.

The rank and file of the Japanese do not yet realize that Manchoukuo is a puppet state of Japan; that the "bandits" who persist in opposing Japan are Chinese; that the officiousness and arrogance of Japanese colonial administrators more than vitiate the attempts made to improve these newly acquired areas. It is inevitable therefore that they accept at face value the official reports of what is taking place in China, and unquestioningly back the government in its present policies.

From morning until night, wherever one may go throughout the empire, crowds are gathered to shout a farewell "banzai" to the men departing for the front. In the most crowded streets men, women and children stand asking pedestrians to add stitches to the "sen-nin-bari." (These are the thousand stitch belts the soldiers wear as amulets. The thousand persons who have tied a knot in the cloth are thought to have given their strength to the soldier who wears it.) Public officials and priests make short trips to China to "comfort" the soldiers. Motion picture performances are interrupted for hour periods while speakers talk of the necessity for national cooperation in the establishment of a new buffer state in the Peiping area. Japanese movie studios are producing war films exclusively. Flags are to be seen everywhere: in the hands of the

crowds, flying from housetops and in the fields. Regardless of the diplomatic relationship between the two countries, Japan is seriously at war.

To one who remembers America in 1917-18, however, the air is charged with liberalism. Several persons have spoken to the writer about the need for pacifist organizations. Liberals lament the lack of adequate reporting of the war news, and ask for foreign papers and magazines. Heavy penalties have been imposed against the circulation of canards, but the number of critical stories passed around indicates a deep-seated discontent which will materialize into something more ominous if the war becomes an extended one.

Regardless of the conclusion of the war, Japan loses. A military victory for the Chinese would involve a loss of face for Japan, but would be the salvation of the country. It would break the power held by the army, which is fast maturing into fascism. It would prevent the bankruptcy of the nation economically and the extermination of the cream of her manhood. The exploitation of Manchuria has taxed the Japanese nation so heavily that continued military success in China will ultimately produce chaos in Japan. The sacrifices which are being exacted reveal how unfounded has been the international fear of Japan's military strength. The people are willing to make endless sacrifices, but it is difficult to reduce the living expenses of a people who subsist for the most part upon rice, radish and tea. Japan has no reserves with which to fight a war with a first class power.

Tokyo, Japan. BERN WYND.

More Than Music

EDITOR THE CHRISTIAN CENTURY:

SIR: I agree with the author of "Let Mortal Tongues Awake!" (The Christian Century for December 1) in his praise of the German love of song. But I feel he claims far too much for its influence. Songs or no songs, Hitler rules Germany. The "blood purge" settled that several years ago. Songs and choruses have always been popular in Germany, but *"Die Wacht am Rhein"* didn't save the empire, nor did the student songs save freedom of university education.

I, too, was at the Olympic games and enjoyed the singing. But the banners, the uniforms and the discipline were as powerful in ruling the masses as the songs.

San Francisco, Calif. WALTER MORRITT.

Relief Funds for China

EDITOR THE CHRISTIAN CENTURY:

SIR: In the latest issue of The Christian Century that has come through the Japanese blockade, an editorial concludes: "We must make the best of being neutral even when the side we favor is getting the worst of it." If the man who fell among thieves was a Jew, the Good Samaritan did not even favor his side but he helped him just the same and paid his bill.

Unless we are anxious to retreat to a narrow interpretation of philanthropy and love as meaning mere picking up of fragments after the robbers have done their worst, we need to do more than limit our Christian efforts to picking up the robbed on the road. But it is depressing to see that the fixed idea of "apply the neutrality act" has almost completely crowded out any word in The Christian Century and other religious journals about the privilege and obligation of Christians in America to raise funds for relief in China. The American Red Cross has given us $140,000 for medical relief in China. But the international relief organization in Shanghai is now asking the U. S. for $3,000,000 to meet the relief needs in that one city alone in the next six months. In other words, we have a catastrophe that has affected far more people than the Ohio river floods of a year ago with not one-tenth of the resources available with which to help the afflicted. A flood is soon over. Wars usually last a long time.

The response from America for relief at the time of the Tokyo earthquake was much more spontaneous than it is for the afflicted now in China. That may be because war is man-made and an earthquake is not. But in this case the China International Famine Relief Commission, of which Mr. J. E. Baker is director, has decided that the need is so great that fundamental humanitarian principles demand all the help it can give. As one local American business man said, "Whether they are wounded soldiers or wounded civilians, is not our concern. They are *wounded* and therefore should be given every care we can render."

Will the attempt to be neutral make America callous to suffering where there is war? If so, neutrality makes us Levites and priests who pass by on the other side of human need. In the present suffering of China under armed invasion Christian peace forces are coming very close to walking in the footsteps of the priest and the Levite.

Beyond the immediate medical care of the wounded is the task of caring for wounded soldiers, wounded civilians and refugees until either they are well or can return to their homes. The China International Famine Relief Commission which has built up a reputation for using work relief methods, in facing the problem of a million refugees in Shanghai had to send as many of them to other places as possible. For the remaining 250,000 they decided there was nothing to do but feed them through the winter. If put on dyke or road work the Japanese would bomb them! That was a hazard we did not have in flood relief in 1931. Man is more cruel than "acts of God"!

Instead of leaning over backward for fear they may become involved in a longtime rehabilitation program American Christians should be ready to follow the Good Samaritan in helping to pay the bill until the afflicted can return to their little farms and their work. An American business man here when asked to give to relief work replied, "I will give so much a month until the end of the war." That example has stimulated the Nanking Rotary Club to raise funds on the same basis, and these are men whose business is at a standstill or whose salaries are cut in half. Can American Christians do less?

University of Nanking, LEWIS C. SMYTHE.
Nanking, China.

Following the Rules

EDITOR THE CHRISTIAN CENTURY:

SIR: In my younger days, in Dublin, I belonged to a debating society, where barristers, solicitors, divinity students and young business men gathered every Tuesday evening for discussion. Like every well-organized society we had rules to govern debate. Three of these rules I remember quite well. They were:

1. Be courteous. Abuse is not argument.
2. Never underestimate an opponent.
3. State your arguments from facts not from hearsay.

You will agree, sir, that these rules are the groundwork for all decent debates. Indeed I look back to those days with untold pleasure for it was there I learned the art of thinking and concentration.

Why do I revert to this episode in asking for your indulgence in considering the article, "The Anglo-Catholic Tightrope" in your issue of November 24? Because I feel that the author of the article in question fulfilled the spirit of all three rules. It is, therefore, my view that the article should be printed in pamphlet form and distributed far and wide to open the eyes of the members of our historic church to the sinister effort, called the Anglo-catholic movement, to assimilate the doctrines and formularies of the Protestant Episcopal Church to those of the Roman Catholic Church.

Mrs. Cummins has been very moderate. I am afraid I should not have been so very lenient. She has stated facts. Are we blind to the fact that there are clergy today within the Protestant Episcopal Church who are disloyal to the very principles of Protestantism, which has made America great?

St. Margaret's Rectory, R. MAXWELL BRADNER.
Staatsburg-on-Hudson, N. Y.

'Come and See'

EDITOR THE CHRISTIAN CENTURY:

SIR: All Anglo-catholics will appreciate the publication of Mrs. Cummins' article ("The Anglo-Catholic Tightrope," in The Christian Century for November 24) for in spite of her slight prejudice against us, which makes her a little unjust here and there, every such article helps to make better known the aims and ideas of catholics in general and Anglicans in particular. And that is good,

and especially good in a Protestant journal. For as Protestants find the old bases of their faith undermined, and (under the combined force of biblical criticism, science of all sorts, the general overturn in national ideas and relations, and the widespread and reasoned revolt against any and all religion) are questioning the validity of the postulates on which their systems were erected, more and more they are likely to find a haven in catholicism, whether Anglican, Orthodox or Roman.

Protestants, if religious at all, are nine-tenths catholic to start with. They believe many unprovable, even improbable things—like the existence of God, the reality of the soul, salvation through Christ, eternal life, the divine sanctions of human duty. At this moment, they are considering whether the ancient ecumenical idea of the church as the Body of Christ, the extension of the incarnation, may not be the right idea after all. Above all, religious Protestants have a basic catholic notion—that the will of God is the supreme consideration in thinking or action.

So if Mrs. Cummins' plan was to make Protestant flesh creep by revealing the antics of Anglo-catholics, she may not succeed. What we fear most is misrepresentation, not investigation; and earnest Protestants are less likely to be horrified by her horror than attracted to this interpretation of life and religion that tries, however haltingly, to be catholic, universal, to take in the whole cosmic situation. Such an interpretation, reasoned, adequate, tested, is what we all need. The danger of printing such attacks is that non-catholics may decide, "There at last is what my heart and mind have longed for." For Protestants in general have not rejected catholicism after full study of it, but have merely neglected it, or have confronted a caricature of it.

After all, a great many people, Anglicans and others, are getting quite fed up with the tiptoe stretch to substitute themselves or an enlarged projection of themselves for the God of the Gospels. Every-man his own theologian has been worked to death, and people are weary of it. And the idea that a man can be his own priest just doesn't work out much better than being his own barber or his own surgeon—it can be done, but not well done. The days are past when one could panic an otherwise soberminded Protestant by howling "priestcraft" at him. In the contrast Mrs. Cummins draws between a Protestant Episcopalian and a catholic service, let the judicious Protestant remember that surplice and stole are just as completely a denial of an old-fashioned Protestant idea as are alb and chasuble. But the sermon of the mass is likely to touch and warm the hearts of those old-fashioned Protestants who believe that Jesus is God, and who would rather hear about him than about Hitler or Geneva.

The great trouble is that Protestants entering an Anglo-catholic church once or twice in a lifetime are likely to be repelled by what they see and hear, possibly because they do not see and hear all. For one thing, like a large proportion of Anglicans, they are quite unfamiliar with the Prayer Book—even if the priest follows it closely, as he probably does not. For another, the whole outlook on life and worship that the service presupposes is likely to be unfamiliar. Both the emphasis and the means used are different from those of a Protestant service. Our emphasis is not so much on the personality of the officiant as on the worship of God by the group, held in communion with all Christians everywhere and of all times by using the words and forms that are common to the church. That the group shall worship God is held to be more important than that the priest shall deliver a rousing sermon or the singers a shrieking anthem.

It is easy to poke fun at catholicism, because its ideas are sometimes so naïve, always so old-fashioned. Catholics are naïve, for they do actually believe that the Gospels mean what they say, whether on divorce, fasting, confession, resurrection, personal responsibility or *Hoc est enim corpus meum*. Old-fashioned, for man is old-fashioned, in his sins, his hopes, his labor or his death.

I am strongly tempted to point out to the writer of this latest mocking blast against us that she is, I hope unintentionally, somewhat less than charitable. For instance, to say that Bishop Weston of Zanzibar was "leader of the Kikuyu controversy which some years ago caused much disunity," is not an exact statement. How many of her readers have a vivid memory of that controversy, as to whether it was a matter of immorality or dishonesty? It was neither one, but a case of ecclesiastical gush, against which either Bishop Weston or someone had to protest. That Mrs. Cummins thinks differently does not prove the bishop wrong; but to recall no more of an honored and devoted bishop's life than that he was "leader of a controversy" is scarcely fair.

As for all these fearsome books and services that the writer named, I wish to assure her readers that these services, litanies, masses, devotions are not really so dreadful as she makes them sound. You will find them a veritable doorway opening upon an unknown and glorious world. And they have behind them a coherent theology that need not ask mercy either of youth, scoffers or thinkers.

Go to a church (to what you doubtless call a "high" one) and try it, not for a casual Sunday or two, but till you discover what it's all about. On Ash Wednesday, for instance, go up to the altar rail with the others (I mean it—don't be bashful; no one will pay the slightest attention to you); and when the priest makes the sign of the cross upon your brow—one of the church's ways of singling you out as a soul separate and apart from all others in this terrifying universe—and says to you, "Remember, O man, that thou art dust; and unto dust shalt thou return"; then consider within yourself if you are not shaken to the very heart.

For there is something in our ancestral memory that responds with gladness and hope to the characteristic words of the catholic church—words and ideas like charity, humility, salvation, penance, duty and destiny. And the experience of life, as men live it in the secret recesses of their hearts, teaches them how severe and dreadful life can be, and how far beyond our puny understanding any gospel must be that is adequate to the heights and depths of man. The catholic still says the Nicene creed with full heart of faith, even though he no more understands it than he understands himself. And against the sneers and mockery of the clever, he can't do much more than repeat his act of faith: "O God, I believe in thee and all thy church doth teach; for thou hast said it, and thy word is true."

Grace Church, WILLIAM M. HAY.
Long Hill, Conn.

'Alien Rites and Teaching'

EDITOR THE CHRISTIAN CENTURY:

SIR: You showed a keen eye for news in publishing Evelyn A. Cummins' "The Anglo-Catholic Tightrope." Even many Episcopalians have slight information regarding the pro-Roman group in the Episcopal Church and Mrs. Cummins exposes their work very neatly.

I note that the *Living Church* is very angry at you for publishing this article. You won't, of course, do as the Episcopal weekly suggests, and follow up with "anti-Methodist articles by ex-Methodists, and anti-Quaker articles by ex-Quakers." You won't simply because no other denomination has a group within itself working to incorporate alien rites and teachings. And why the "ex" stuff, anyway? The inference is that Mrs. Cummins was once an Anglo-catholic and has now turned. Pooh! she never was one; not even a wishful-thinking one.

The *Living Church* doesn't tell why it is so angry. Do you know? I think I do. It is because much of Mrs. Cummins' ammunition comes from a volume called *The American Missal*. This book happens to be published by the same publishing house as the *Living Church*.

Mrs. Cummins thesis (and how well she proves it!) is simply that Anglo-catholics while remaining members of the Episcopal Church, do their utmost to introduce Roman Catholic teachings and forms into Episcopal services. She did not have by her when she wrote the article a card which I received this week. Coming from the Catholic Laymen's Club—a New York group of Anglo-catholics—the card announced the club was sponsoring a service held in a New York Episcopal church on the "Feast of the Immaculate Conception." Aside from the fact that the Episcopal Church calendar contains no such feast, Mrs. Cummins' whole contention is borne out by the services scheduled at this gathering. They were: the Rosary, an address "Ave Maria," Benediction of the Blessed Sacrament, and the Litany of Loretto. These devotions were not taken from the *Book of Common Prayer*. They were taken from Roman Catholic sources—and used in an Episcopal Church.

New York City. WILFRID THOMAS.

[With these letters, this correspondence prompted by Mrs. Cummins' article is closed.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Peace Council Opens Office

Brooklyn Church Groups Cooperate in Establishing 'Peace Room'—Committee Studies Living Costs for Poor

(Correspondence from New York)

NEW YORK, Dec. 13.—The Brooklyn Peace Council has opened a peace room in the parish house of the Church of the Holy Trinity. More than 75 members and representatives of local organizations primarily devoted to the peace cause or interested in it attended the opening tea. John Howard Melish and Arthur Reeves of the National Peace Conference spoke. Jesse Stitt, Baptist minister, is chairman of the council, Mrs. Irving J. Sands of the National Council of Jewish Women is vice-chairman, and Mrs. M. Neidle of the same organization is secretary. The council runs a speakers' bureau with particular emphasis upon school audiences, a clearing house for peace activities, a reading room and a full-time office staffed by a volunteer director, Mrs. Madeleine D. Westbrook, and four National Youth Administration secretaries on part time. There are 21 Brooklyn peace meetings on the calendar for December, ranging from committee meetings to public forums. World Peaceways posters adorn the walls and tables are laden with the important literature of the national peace societies and periodicals.

The inspiring and efficient genius of this work is Mrs. Westbrook, who has been the power behind the peace movement here for years particularly in the churches.

* * *

Riverside Church Has Art School

Between the vault of the nave of the Riverside Church and the roof, amid steel trusses that frame appropriate and striking murals, meets the "Arts and Crafts School." There and in rooms on the 21st floor of the tower the school conducts classes in etching, interior decoration, jewelry, sculpture, metalwork, watercolor, bookbinding and life drawing and painting. Eugene Carder, the associate pastor, takes etching. Dr. Fosdick was handy with a knife as a boy and likes the idea but doesn't attend. One hundred and fifty people, mostly women, the majority of them young, are now enrolled at $3 per course per semester and the enrolment has gone up each year. Members of the parish and of the neighborhood are welcome. Their fees provide $800 of the $1650 budget for the salaries of instructors. The parish puts up $400 and the director, Mrs. Alma C. Guillett, raises the rest.

* * *

Committee Studies High Living Costs

Mr. High-Cost-of-Living was put on trial before a panel of jurors which included John Howland Lathrop, pastor of the Church of the Saviour, Brooklyn, Mrs. Genevieve Earle, recently elected councilwoman of New York, Elinore M. Herrick of the N.L.R.B., Dr. John Kingsbury, and Abraham Goldfeld of the Welfare Council. A mother of four children, whose husband had been sent to a tuberculosis sanitarium, testified to her difficulties of feeding five on a relief check that allows 31 cents a meal. An electrical worker said his rent took more than half of his income. The panel recommended more governmental housing, examination of monopoly conditions in food industries and lowering of the telephone, electric and gas rates.

* * *

Jerusalem Clergyman Opposes Division of Palestine

Charles T. Bridgeman, canon of St. George's Anglican Cathedral, Jerusalem, told the morning congregation of the Cathedral of St. John the Divine that the entire Holy Land should be kept as a land sacred to Judaism, Islam and Christianity and not just Jerusalem as the Royal Commission proposed. He condemned the tripartite division into Arab, Jewish and English spheres.

* * *

Rabbi Asks Place for Jesus In Synagogue

Rabbi William F. Rosenblum of Temple Israel has recently advocated a place in the synagogue for Jesus. "There seems to be no reason why his resumés of Jewish teaching and the absorbing account of his life and work among the lowly should not be made a part of the synagogue today." He praised the progress made in the field of good will between Jew and Christian on the economic, social and civic fronts.

* * *

Statues and Statutes Of Freedom

Freedom of religion, speech, press and assembly will be symbolized at the World's Fair of 1939 by four heroic statues with a 65-foot figure of George Washington presiding over them, according to an announcement which carried also the hearty endorsement of the idea by Bishops Manning and Donohue, auxiliary Roman Catholic Bishop of New York, William Randolph Hearst, Jr., and Mrs. Ogden Reid. Photographs of the models in the *New York Times* do not look too inspiring.

The same week the American Civil Liberties Union told of its efforts to bring these statues to life in hot spots of the labor struggle where neither statues nor statutes of freedom count for much.

* * *

German Student 'Interprets' Nazi Jewish Policies

A German exchange student at Barnard, Ilse Wiegand, gives an interesting explanation of fascist Germany's treatment of the Jew, in an interview reported by Ruth Hirshfield in the *Barnard Bulletin*. "Jewish feelings and Jewish blood are different from our race," Miss Wiegand pointed out; "therefore we treat them as guests. Since they were at the head of many industries there, we decided that it was bad to have money concentrated in the hands of a few and so we decided to favor those Jews who had fought in the war. Some Jews could not see why we treated one Jew differently from another and so now they are a population of guests." Regarding exiles she said: "There were those whose ideas were different from ours and so they left."

BRADFORD YOUNG.

India Plans for World Council

Missions Meeting Scheduled for Madras in Next December—Gandhi Secures Release of Political Prisoners

(Special Correspondence from India)

NAGPUR, Nov. 25.—The world meeting of the International Missionary Council planned to be held at Hangchow, China, in the autumn of 1938 is now to be held at Tambaram, near Madras in December, 1938. As early as in April 1934 the National Christian Council of India had extended a cordial invitation to the International Missionary Council to hold its world meeting in India. The considerations that weighed with the National Christian Council in extending this invitation still hold good. They are: (1) The political and national situation in India and the important contribution that the church in India has to make to the solution of some of the pressing problems. (2) The church in India is well established and is likely to exercise a decisive influence on the future of the Christian movement in the East. (3) Such a world meeting will bring home to the Indian church its oneness in the fellowship of the church universal. (4) The plans for closer cooperation between missions and churches now being worked out, group movements toward Christianity in progress in different parts of India, and the significant movements toward church union will gain immeasurably from such a world meeting and their reflex influence will be equally great.

* * *

Madras Christian College In New Location

Tambaram is the new location of the Madras Christian College, the premier Christian college in the whole of India. It is 16 miles from the city of Madras, but connected with an efficient electric railway service. The college is built on about 400 acres of land and on the model of the famous residential universities of Oxford and Cambridge in England, and of Harvard and Yale in the United States. It has four halls each with rooms for 150 students and for two unmarried members of the staff and a certain number of tutors. The 450 or more delegates that will be coming for the world missionary conference can be conveniently accommodated in this college.

The college moved from Madras city to its new home at Tambaram six months ago. In the work of the college several missions cooperate, and it may be mentioned that from the proceeds of the "British Colleges Appeal" a sum of £10,000 was given last year toward the new Tambaram scheme of the college.

* * *

Catholics Oppose Prohibition Provision About Sacramental Wine

In the Madras prohibition act, recently passed by the Madras legislature under the leadership of the Congress ministry, there is provision for bishops and clergy to secure formal permits for the use of wine for

sacramental purposes. But Roman Catholics have been protesting that the use of sacramental wine must be granted as a statutory right without the necessity of the clergy's getting formal permits. The answer of the prime minister to this plea is that by introducing an exception in the body of the act for Christian worship, other exceptions will have to be made for other purposes and for other religions. There are non-Christian cults which offer liquor along with other things when worshiping deities.

* * *

Anglican Bishop of Madras Supports Act

The Anglican Bishop of Madras, Dr. H. Waller, has made a statement strongly in favor of accepting the procedure laid down in the present act. He says the granting of licenses to the clergy without charge is a modified form of the system prevailing in Canada. To those who express their fear that the issue of licenses may depend on the personal will of the licensing officer and that the Christian sacramental worship may be hindered by an unfair discrimination, he answers: "Each permit is headed: 'For religious purposes in accordance with ancient custom.' The ancient custom is recognized in each case. I have no fear of any discrimination of the kind suggested." He concludes his statement with these words: "The people of India are concerned with the harm of drunkenness and want to root it out. We are concerned also: and we want it to be rooted out. They say: we do not want to interfere with your religious rites, but help us in the general matter and take licenses free for the moderate use which your religion requires. Let us do it."

* * *

Gandhi Secures Release of 1100 Political Prisoners

There are in the province of Bengal 1600 political prisoners at present serving their terms in the Andamans and other jails. There are besides 16 prisoners shut up in jail indefinitely without trial, under an old regulation of 1818. All these were guilty or suspected to be guilty of terrorist acts, information regarding which is not available to the public but is in possession of the government alone. When the popular ministry took charge of the Bengal government last April, they released some but were unable to deal with the large number. The Bengal ministry is not Congress, but in the provinces where Congress has come into power the political prisoners have been released, except those convicted for acts of violence. Mr. Gandhi has been taking interest in the condition of the unfortunate political detenus of Bengal. He had recently an interview with the governor of Bengal and later with the Bengal ministers.

The strain involved in these delicate and difficult negotiations has had its bad effect on the weak health of Mr. Gandhi. But it is a triumph for his moral and spiritual influence that the government of Bengal has agreed to release immediately 1100 prisoners, subject only to the requirement that any changes in their addresses should be communicated to the government. Mr. Gandhi has assured the Bengal government that he would do his best to spread his ideas of nonviolence among the politically disaffected. As soon as his health improves he hopes to return to Bengal and interview personally those prisoners who are still considered unsafe by government for release. This work he hopes to complete in about four months' time. The government hopes then to give immediate release to those prisoners in respect of whom Mr. Gandhi may be able to give satisfactory assurances after seeing them individually.

* * *

Member of 'Depressed Classes' Becomes Mayor of Madras

The corporation of Madras city has elected a Harijan (Hindu belonging to the "depressed" classes) as the mayor of the city. One member of the Congress ministry in Madras is a "depressed" class Hindu and one of the parliamentary secretaries of the Madras cabinet is also a Harijan. Considering that South India is the stronghold of caste, these events are very significant of the radical change in the outlook of higher caste Hindus toward the so-called depressed classes. I wonder whether there is a Negro mayor in any city or town in the United States. Has even the best Negro any chance of being elected by his white fellow citizens of America to such honored positions?

P. Oomman Philip.

Dr. Tittle Granted Temporary Leave of Absence

Dr. Ernest F. Tittle, pastor of the First Methodist Church of Evanston, Ill., has been granted a leave of absence from his pulpit for recuperation from an illness, which has been diagnosed as due to overwork. He is expected to be away from Evanston for a few months.

Report on Second Preaching Mission

According to a report which has just been submitted to the Federal Council of Churches, more than 350,000 people attended the services of the second National Preaching Mission, which has during the last three months visited 13 cities in this country. Rev. Dean Edwards, the associate secretary of the mission, who made the report, indicated that the missioners had no difficulty this year in holding interracial meetings in the south, and that larger numbers of workers and business men had been reached than was the case last year.

2,000 College Students To Attend Meet

Two thousand college students, from all parts of the United States and from many foreign countries, are expected to attend during the Christmas holidays the National Assembly of the Student Christian Associations at Miami University, Oxford, O. The discussion in this intercollegiate conference will center around the problems of campus life, the outstanding social, economic, political and international problems of the day and on the resources of religion for effective living.

Plan Christmas Gift For Kagawa

It is announced by Dr. J. Henry Carpenter of the Federal Council of Churches that a Christmas gift in the form of funds for the support of Kagawa's work in Japan is being planned for the Japanese Christian. Contributions are asked for both from friends of Kagawa and from those interested in his philanthropic and religious work. Dr. Carpenter says: "No receipt will be sent. Each donor will receive a Kagawa Calendar for 1938. Make checks payable to the 'Kagawa Christmas Fund.' Contributions must reach us by Dec. 23." The address is 297 Fourth Ave., New York.

Leading Negro Churchmen Die

Bishop Lane and Bishop Cottrell Close Long Careers—Many Signs of Interracial Progress in South

(Correspondence from the New South)

Nashville, Tenn., Dec. 10.—Two great Negro leaders in America died on Dec. 4. Bishop Isaac Lane was 103 years old. Bishop Elias Cottrell was 80 years old. Both were born in slavery. Bishop Lane gave 40 years to the bishopric of the Colored Methodist Episcopal Church, but his great work was the founding and administration of Lane College in Jackson, Tenn., over which his son, a gray haired veteran, now presides. Bishop Cottrell founded colleges in Mississippi, Arkansas, Alabama and Texas.

These veterans were an honor to the south and to mankind. They lived to see the Negro people in this land rise from slavery to a position achieved by no other racial group in history in a like span of time; but they died without seeing equality of opportunity in this land dedicated to the thesis that all men are born free and equal.

As men of vision and with a knowledge of history they counted the gains, lived optimistically and kept their faith in the better element of the white race. With Major Moton, they counted the items in progress, knew that the mills of the gods grind slowly but finely, put their faith in the education of their own race and lost no energy in a cynical bitterness over the things still denied.

* * *

Negroes Serving on Many Juries

Among the latest signs of improvement in the interracial situation in the south several events can be mentioned. Dr. Robert Eleazer, secretary of the conference on education and race relations, finds that 62 colleges in the white south are giving courses on interracial relations and that 49 are covering the subject in related courses. Negroes are being put on the regular jury panels in many cases, and in Arkansas a judge called a jury wholly made up of Negroes to try a case between two Negroes. In Charlotte, N. C., a judge quashed an indictment because no colored men were on the jury panel, and the next week a Negro was placed in the jury box there for the first time in 70 years. In Decatur, Alabama, scene of the famous Scottsboro trial, three Negroes served recently on a grand jury.

It has been proposed for some time that Negro juries should try cases between Negroes but the more radical Negroes have objected because it would be a recognition of biracialism rather than a practice of interracialism. Most of the better element in the white south favors biracialism; they would like to see colored people given equal opportunity but object to intermingling.

* * *

Lynchings on Decrease

It is reported that there have been only eight lynchings so far this year. If none occurs between this time and New Year's day it will be the best year on record with the exception of one previous year with the same record. Last year Tuskeegee reported

nine lynchings. There were 20 in 1935, 15 in 1934 and 28 in 1933. Florida gets the black ribbon of disgrace this year with three to its credit. There, it seems, the klan still rides, and the Shoemaker case shows that it rides against labor as well as Negroes, with judge, jury and governor displaying an attitude that can only encourage their lawlessness. Lynching has, since the California mob episode, been wholly a southern crime with Negroes only as victims.

Once the victims averaged above 100 per year. Recognition of the curtailment in the number and of the increasingly fine record being made by sheriffs in protecting their prisoners, together with doubt that a southern federal jury will act much differently from a state jury, leads many of those who ardently denounce mob law to protest the passage of the Costigan-Wagner bill. They point to the fact that when the capturing of a victim in Georgia and his lynching in Florida constituted a clear-cut case for federal law, federal authorities in that section did nothing about it.

* * *

Growing Support for Federal Anti-Lynching Law

On the other hand there is a growing conviction among the best elements of the south that lynching will persist until the law concerning it is panoplied with an appeal to federal courts. The conviction of a local law officer in a peonage case by a federal jury, in view of the fact that the impressment of Negroes into peonage has been ignored countless times, gives grounds to that faith. But even more important is the fact that this bill provides for the punishment of officers who fail to try to protect their prisoner and assesses heavy damages on the counties where the lynching takes place. This provision strikes at the public sentiment which, while it does not advocate lynching, does condone it once it has taken place.

* * *

Courts More Aware of Negro's Rights

Another evidence that there is progress in the south is the number of cases in which justice has been done in cases involving the victimization of the Negro. In Louisiana the family of a mob's victim was awarded $2,500 after another confessed the crime for which he was lynched. In Mississippi the supreme court has confirmed a death sentence on a white man for the murder of two Negroes, even though he is an ex-service man. The same court freed a colored man who had slain a white man in self-defense and reprimanded the local judge for not directing an acquittal.

* * *

Law Officers Show More Resolution

In Georgia a white man was given 20 years for raping a colored girl (later, however, he was given a death sentence for the same offense against a white girl). The number of cases in which the law officers protect their prisoners, even at the risk of their lives, is increasing, and the list of the names of such officers constitute a roll of honor that is not often enough celebrated by those from the north who speak most severely of the south's toleration of the mob. Recent events in connection with northern labor troubles show that there is not much difference between north and south once prejudice marks its victim. An increasing number of southern editors is rising above the outmoded tradition of states' rights in regard to this crime of lynching. One of their number asks, "Why shouldn't lynchings be stopped, even at the expense of Uncle Sam's moving in? If we condone the mob and wink at lynchers, we are admitting that democracy is a failure and that courts are incapable of dealing justice."

ALVA W. TAYLOR.

Dr. and Mrs. Beaven Return From Round-the-World Tour

It is announced that President and Mrs. Albert W. Beaven, of the Colgate-Rochester Divinity School are returning from a trip around the world and will reach Rochester about January 20. They attended the Oxford and Edinburgh Conferences, and after spending the summer in England, Scotland and Ireland, went to Egypt and Palestine, then visited alumni of the divinity school in India, Bengal-Orissa, Burma and Japan. They had hoped to visit China, but were prevented by war conditions from going beyond Hong Kong. In Burma, Dr. Beaven addressed the Burma Baptist Convention, which had an attendance of 4,300 delegates. In Japan he spoke at the annual Kagawa Fellowship retreat and at the meeting of the Japan National Christian Council.

Drys in Texas Report Gains

Win in Local Option Elections—Churches Report Upswing in Contributions—New Baylor President

(Correspondence from the Southwest)

WACO, TEX., Dec. 1.—Texas United Drys, in a two-day session in Dallas, renamed Rev. Jeff Davis as executive secretary, heard speeches from a number of representatives in the state legislature, educators, ministers and business leaders. They were encouraged by the fact that prohibitionists gained new territory with nine victories in local option elections held from June through October. Most important of all these victories was voting liquor out of Willacy, one of Texas' wettest counties in the past.

* * *

Churches Report Upswing In Financial Support

Anniversary meetings of the different religious bodies—the Baptists at El Paso, Methodists in their five large conferences,

THE famous *Spectator* of London devotes more than a page to a review of **Germany's New Religion.** The article, which was written by Dr. Ernest Barker, the well-known professor of Cambridge University, is in part as follows:

"I was reading lately a remarkable little book, entitled **Germany's New Religion** (net $1.50), by Wilhelm Hauer, Karl Heim, and Karl Adam (New York: The Abingdon Press). The translators, T. S. K. Scott-Craig and R. E. Davies, write a balanced and illuminating introduction. Wilhelm Hauer was at Oxford before the War, and took a First Class in Litterae Humaniores in 1914. He is now the prophet and leader of the German Faith Movement, which would steep the faith of all who belong to the German race in the tradition of their own indigenous blood and feeling. Karl Heim is one of the great theologians of the Lutheran Church. Karl Adam is a Catholic, versed in the writings of Saint Augustine, and a most moving and eloquent writer. It is an education to compare the writings of the three Tübingen professors.

"Hauer, the prophet of Germanic religion, gushes easily into the infinite. He is an admirable example of what Karl Adam, in his chapter, calls the influence of the Zeitgeist, which 'in each age furnishes a strong temptation to falsify the genuine picture of Jesus.' The temptation which has come upon Hauer is the temptation of what I should call the spirit of German Romanticism, especially in its most recent form of an enthusiastic misconception of the realities of race. He desires a new Christianity which will either eliminate Christ, or, at any rate, eliminate the Semitic accretion which has grown around His figure. 'Nothing is more sacred than the unity of Germany'; 'we believe that God has laid a great task on our nation, and that He has therefore revealed Himself specially in its history and will continue to do so.' The same general wooliness appears in other connections. Hauer is convinced that he is the apostle of freedom and the champion of toleration; but he cannot tolerate Protestant and Catholic schools, which he feels to be 'an unbearable yoke and the most deadly peril to the German will to unity.'

"To read the Lutheran Heim and the Catholic Adam, after listening to these delphic and ambiguous utterances from the cloudy tripod, is like coming from a cavern into the clear light of day. The Lutheran and the Catholic may differ, but they are fundamentally at one in the face of what is fundamentally a new recrudescence of paganism. Heim, the Lutheran, feels the duty of righteousness, the imperfection of all human struggles to attain to righteousness, the need of a saving God. Adam, the Catholic, feels the thirst of the soul for God, the unfilled longing, the loving and pursuing Christ who fills us with Himself. The approaches are different; the end is the same. And the end is a God who stands above nations; who knows our imperfections, and loves what He knows; who rescues, saves, and fulfills.

"Heim is an authentic German voice, of the old Germany. Adam speaks not only as the Catholic in the narrower sense, but as the voice of the 'one catholic and apostolic church' of which all our churches, however divided, are members—the *Una Sancta*. The embracing and reconciling power which breathes in this essay makes it a worthy culmination of the volume."—*Advt.*

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Disciples, Presbyterians and others—registered gains in numbers and finances in every instance. A distinct upswing is noted in the work of these bodies, and it appears that their churches are advancing all along the line. Texas Baptists are rejoicing in two large gifts, one of $402,000 from the estate of the late W. J. Buhrman, Texarkana; the other of $100,000 from Theodore Anderson, Monument, N. M., designated for the Southwestern Theological Seminary, Ft. Worth. Methodists are putting great stress upon the Wesley bicentennial and gave an overwhelming vote for union with their northern brethren.

* * *

Many Important Pastoral Changes

Pastoral changes of moment are: Rev. Everett Jones, rector St. Paul's Episcopal Church, Waco, becomes canon chancellor, Washington Cathedral; Rev. Gus Ramage, Mexia, Ariz., goes to Main Street Christian Church, Waxahachie, Tex.; Rev. M. M. Wolf, South Main Baptist Church, Houston, to general evangelistic work; Rev. W. A. Criswell, Southern Baptist Theological Seminary, Louisville, Ky., to First Baptist Church, Chickasha, Oklahoma; Rev. Leslie W. Seymour, Herring Avenue Methodist Church, Waco, to First Church, Gatesville, Tex.

* * *

Inauguration of New Baylor Head Impressive Ceremony

The inauguration of Gordon G. Singleton, formerly of Mercer University, as president of Mary Hardin Baylor College, Belton, was one of the most impressive ceremonials observed in Texas in many years. The principal addresses made on the occasion were those by President Henry MacCracken of Vassar and Jackson Davis of the General Education Board, New York. Scores of representatives from colleges and universities throughout the south and the nation participated. The president's own inaugural address sounded some new notes in behalf of Christian education and created wide discussion.

* * *

Texas Churches Mourn Passing Of Three Churchmen

The passing of Rev. William C. McClung, Little Rock, Ark., formerly pastor of First Baptist Church, Wichita, Kan., is lamented widely. He was buried in Denton, Texas, the scene of a long pastorate. His departure occurred at the same time of the death of John Z. Means, one of the founders of the famous Bloys campmeeting at Ft. Davis in the mountains, where he was buried by Dr. G. W. Truett. Methodists sorrow for the going of J. C. Beard, benefactor of Lon Morris College.

* * *

Church Bookstores Conduct Newspaper Book Sections

Two immense bookstores specializing in religious publications in the southwest have recently attracted much attention. The Cokesbury Store in Dallas recently entered a new building of unusual beauty and thereupon issued a magazine book section in the *Dallas News* of extraordinary size and merit. At the same time the Baptist Book Store, one of Southern Baptist branches, enlarged the place of its habitation and put forth a similar magazine book section in the *Dallas Times-Herald.* The result is an unprecedented interest in religious books.

JOSEPH MARTIN DAWSON.

Sees Revival of Nativity Plays

Great Increase in Use in English Church —Great Britain Explores Possibilities for Peace—Lilian Baylis Dies

(Correspondence from England)

LONDON, Dec. 1.—One of the most remarkable changes in our church life in recent years is the production of mystery and nativity plays. They were always familiar in Catholic churches, but today they are becoming a definite part of the Christmas services in churches of all schools. The Religious Drama Society has done much to encourage the use of the drama in the worship of the church. It has now available a library of 200 printed plays, almost all of them specially written for performance in church. Among them are several by John Masefield, Laurence Housman and other writers of distinction. The "Little Plays of St. Francis" and T. S. Eliot's *Murder in the Cathedral* are often rendered, but at this time it is more common to hear and see such lovely things as the "Joyous Pageant of the Holy Nativity" and "Eager-Heart."

The pageant I hope to see is at Chelsea Palace Theater. On Friday there is *The Christmas Story* at St. Martin's. Almost everywhere there can be seen some such representations of the wonder of Christmas. At the King's Weigh House the "Story of the First Christmas" by Rev. C. Paul Gliddon will be presented in the church at the hour of the evening service on two Sundays.

It is announced that already in 1,000 churches films are given a definite place in religious and educational work.

* * *

MacDonald Buried at Lossiemouth

There was a solemn service in memory of Ramsay MacDonald in the Abbey. But it was at Lossiemouth among his "ain folk" he was buried. The pipers played "The Flowers of the Forest" after he had been laid to rest where his wife Margaret was buried. The men who were boys when he was a boy were there; there were Scottish singers to lead the Psalm, "I to the hills will lift mine eyes," and the ministers of the Scottish kirk took the service. Mr. Patterson spoke of him at the graveside "as one of ourselves, born and brought up in yon village beside that great northern sea, the village which he loved with his whole heart to the end."

* * *

Great Britain Explores New Ways to Peace

At this moment M. Chautemps and M. Delbos are conferring with our statesmen in London. One of the things to be decided is what has been called the street corner method of discussing the differences between nations and their policies. Nothing is easier for a man, three degrees above donkey-point in his intelligence, than to speculate upon the nature of the discussions now proceeding and to begin what we call "tub-thumping" in the defense of national interests, supposed to be endangered around those hidden tables.

It is wiser to be content with the admitted fact that Mr. Chamberlain, Mr. Eden and

Lord Halifax have set out upon a new path. They believe in making fresh beginnings and are anxious to give at least an opportunity to the will to peace, which must be found in all nations. It is certain that Great Britain will have interests to defend, especially in the Mediterranean. It is equally certain that if Germany seeks a new opening, or her old opening restored to her, in Africa, she must be taken seriously. The prevailing mood here is not one of despair. This may become an occasion for a fresh dealing with all the African possessions of all the European and other powers. It is enough to record the absence of a closed mind.

In the Far East the latest announcements of Japanese intentions have not made the problem any easier; but we wait from day to day.

* * *

Lilian Baylis of 'Old Vic' Dies

Lilian Baylis died last week at the age of 63. In any record of our national life she must have her place. She will always be Lilian Baylis of Old Vic; she made this music hall in South London a place of beauty and delight to all its citizens, and she helped to restore to us our self-respect as citizens of the city to which Shakespeare played. In the Old Vic under her direct, able, fearless management every one of the plays in the first folio was played. And other than Shakespeare's plays were revived: I have heard *Peer Gynt* twice in that theater, and nowhere else. She made this place a school of great actors; but no less did she make it a place in which poor folk learned to know and love their Shakespeare. They could enter for a few pence and see the old plays not rendered in any second-rate fashion, but by players of distinction. It was one of the Sitwells—Osbert, I think—who remarked that Shakespeare was a great English dramatist whose works are still played in the poorer parts of London.

It is said of Lilian Baylis that she had the conviction of a divine calling in her work. Not by any means a prude, she rejoiced in giving Shakespeare without cuts. She was one of those happy people who honestly believe that God is with them in their enterprises. She shocked some people by her words after a meeting of the governors of the Old Vic and Sadler's Wells, where she got her way: "I had the Almighty in my pocket."

* * *

And So Forth

The House of Commons has been very critical of a new measure introduced by the minister of health. It is meant to extend the scope of the particulars which can be asked for upon the registration of a birth, stillbirth, death or marriage. It is hoped to discover in this way many facts about the population of these islands. The critics dread this new inquisition, which they say is needless. If facts are needed, why not have an additional census? The bill was especially condemned by Mr. A. P. Herbert and Mr. Pethick Lawrence.

The libel action brought by the Duke of Windsor ended in the complete and unqualified apology of the author and the publishers, who were responsible for the libel. The lord chief justice was most severe in his condemnation of those who had sought to make capital out of unfounded rumors. They were no less guilty when they gave publicity to such rumors with the intention of leaving them neither endorsed nor denied. EDWARD SHILLITO.

Viscount Cecil Visits Canada

Sees World Organization as Sole Alternative to Chaos—Baptists and the United Church Cooperate

(Correspondence from Toronto)

TORONTO, Dec. 6.—Eastern Canada has welcomed some outstanding advocates of world organization for peace. Viscount Cecil, co-drafter with President Wilson of the covenant of the League of Nations, has visited the universities and addressed large and representative public meetings. He recognizes the present international anarchy, but sees no alternative except some form of collective deliberation and action for the creation and maintenance of international order with consequent peace. It is seen with increasing clarity that the existing distribution of territory and resources provides no basis of permanent peace. But only more adequate world organization can create that basis.

* * *

F.C.S.O. Takes Forward Steps

Between the definitely political and the definitely religious organization for social reform Canada has now three fellowships. Nearest to the organized church stands the Fellowship for a Christian Social Order. This has hitherto been predominantly a ministerial group having units in all parts of the dominion with King Gordon, late professor in Montreal, as an organizing secretary. From this group came the volume now internationally welcomed, *Towards the Christian Revolution*. Recently this fellowship has been attracting a considerable body both of ministers and others including leaders in the women's organizations, and efforts are being put forth to make the extended body something comparable to the graduate fellowship of the Student Christian Movement.

Associated with this fellowship in some of its work was an Anglo-catholic, Father Graham, who is now entering on work as professor of Christian ethics at General Theological Seminary in New York. Canada

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thus loses to the republic a courageous and clear thinker and teacher.

* * *

Other Reform Groups Are Active

Then in a wider circle we find the League for Social Reconstruction, which seeks to promote educational work paralleling the British Fabian Society. This also has its units across the dominion mainly in university centers.

Still nearer to the political field we meet the League for Democracy and Freedom, which started work under Communist auspices and with another title, but is now directing its efforts chiefly against those tendencies which are loosely designated fascist. This group was responsible for a recent visit of Prof. Harry F. Ward who in compelling words forced on public attention a realistic view of the world order in its relation to the social system. Passing beyond these independent efforts we find within the definitely political area the Cooperative Community Federation, generally known as the C.C.F. This is the official federation of socialist societies but it has as its president and as its chief leaders men who have been in the active work of the church.

* * *

Baptists Cooperate with United Church

Another welcome step in the cooperation of denominations is a new intimacy between the Baptists and the United Church of Canada. Last year the former body adopted the recently published *Hymnary* of the United Church as the basis of its own book of church praise, retaining the title used for the original collection, though with a few additional hymns and still fewer omissions. Now an arrangement has been made for full cooperation in the publication of Sunday School literature. The Baptists have appointed a promising young minister with a modern outlook and fine spiritual discernment to represent them and their interests in the editorial work, to insure that doctrinal values will be conserved.

* * *

Communists Make Significant Gains

The policy of the new government in the province of Quebec is shown in its recent seizures in bulk of Toronto papers, which voice the thought of left-wing labor organizations, and in the partial enforcement of what we know as the "padlock law"—a measure which authorizes the police not only to seize papers which incur censure, but also to padlock the premises where these are found or issued. Resistance to such a policy has brought into the open a lawyer of high standing, who has stirred Toronto audiences with his presentation of the menace to freedom inherent in these measures. Meanwhile the municipal elections in Toronto have given new food for thought by the choice in two wards of Communist aldermen, and by the more significant fact that in the contest for four controllerships on a city-wide vote, Mr. Tim Buck, who has served a penitentiary term as a Communist but who is steadily winning the confidence and respect of the citizens, missed election by only 48 votes out of 44,000. All this does not mean that Canada is moving toward revolution, but it does mean that old party loyalties are failing to close the eyes of people to the gravity of conditions, both national and international.

ERNEST THOMAS.

Turkey Hastens Social Change

State Furthers Profound but Peaceful Revolution—Workers Being Freed—Palestine Violence Exaggerated

(Correspondence from the Near East)

ISTANBUL, Nov. 27.—Almost imperceptibly, without any of the upheavals so common elsewhere, the Turkish social body is now going through the most profound changes it has ever known.

These are not caused by natural growth. Neither is their ultimate shape left to the molding action of opposing forces. The emancipation of the working classes is directed by the state, and an evolution carried on at lightning speed, has limited work hours, fixed the relationship between employers and workmen, and in general given the latter a protection which it would have been difficult to imagine two or three years ago. Workmen are made conscious of their individual rights in order that they may not become too conscious of their class.

All this is now still in a period of adaptation, when the main effort is directed at regulations keeping in the spirit of the law. But, there is already a new bill under discussion at the Kamutay, the object of which is to enact a status for masters of craft, qualified workers and apprentices.

* * *

New Classification Of Skilled Labor

Under this bill, the master in a trade is considered as much from an economic as from a social point of view, prominence being given to his activities as a teacher in his particular trade. A master may learn his craft in a professional school or as an apprentice and then as a passed workman; but before he can establish himself he will have to justify the required qualification. It is proposed to limit the number of masters, workmen and apprentices in each trade, also to fix the period of apprenticeship and of qualified workmanship. Certain regulations will prevent apprentices from jumping from one craft to the other for merely personal reasons. Special contracts will bind masters to their apprentices under direct municipal control.

As compensation for these obligations, the masters will enjoy several exemptions and be granted easy credits. They will be assisted by state directed technical offices and receive suggestions for models and designs. The cooperative associations, membership in which will be compulsory, will facilitate both the purchase of raw material and the sale of finished goods.

* * *

5,555 Turkish Centenarians Are Villagers

Six thousand two hundred and forty-one Turkish centenarians may hope one day to be styled the "oldest man (or woman) in Europe" as was their famous fellow countryman Zaro Aga, who died a few years ago.

Of these, 686 only are living in towns, and 5,555 are villagers, which seems to give the latter about two chances against one of city dwellers to reach that great age. Town life, besides, appears to be more dangerous to men than to women, for there are only 187 masculine against 499 femine centenarians living in towns, whereas, in the country, the disproportion is less striking: 2,069 men against 3,486 women, reflecting the heavy toll paid by men in the past to incessant wars.

* * *

Postmortem Quiets Rumors After Prince's Death

The death of Prince Ahmet Seyfettin of Egypt which occurred last week at Istanbul gave rise to some emotion.

A telegram raising doubts as to the natural cause of the prince's decease, and alleged to have circulated in the foreign press is reported to have induced the local authorities to ask for a postmortem examination. This was held in the presence of 11 of the most eminent medical personalities including a few well known refugee professors. The brain, the lungs and other organs were submitted to a close scrutiny, and the verdict gave the state of the lungs, which were almost completely destroyed, as the initial cause of the decease. The most curious thing about the incident is that, in fact, nobody appears to have doubted that the prince died a natural death.

* * *

Reports of Sensational Events In Palestine Proved False

Events in Palestine are tragical enough and naked reality hardly needs the glare of sensationalism to enhance it. Yet news originating as much in gossip as in imagination recently represented Trans-Jordan as being in revolt against the too peaceful Amir Abdullah. Furthermore nomads from Ibn Saoud's kingdom were said to be on the point of invading the amirate to join forces with the rebels and hence to sweep the Zionists out of Palestine, while the British had landed troops from India at Agaba, which was to be fortified. None of these sensationally circulated news items has proved to be exact. Calmness still prevails in Trans-Jordan, although some anxiety as to the future may not be entirely out of place.

Meanwhile, the British seem determined to put an end to terrorism and strictly to apply martial law to all disturbers of the peace whatever their station in life may be.

Given those tragic circumstances, there is some cause to rejoice at the understanding which was reached by the Jewish firemen of Tel-Aviv and the Arab firemen of Jaffa to assist each other in the event of fire in either town. In fact, a big fire broke out shortly afterwards at Tel-Aviv and true to their word, the Arab firemen helped the Jews to extinguish the flames.

E. GUERON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Danger—Love at Work

(Ann Sothern, Jack Haley, Boland, Horton) (Universal) Provides some laughs in its burlesqued nonsense, but eccentricities of assorted characters are overdrawn to point of mere silliness, and the one sudden musical interlude in stable is quite startling.

For A: Hardly. For Y: Probably amusing. For C: Doubtful value.

Dinner at the Ritz

(Annabella, David Niven, Paul Lukas)

(Fox) Exciting blend of adventure, romance and tragedy, made in England, attractively set and capably acted. Rather involved plot as heroine dons disguises and tracks down father's murderer, who is captured in highly melodramatic climax.

For A: Good of kind. For Y: Perhaps. For C: No.

Doctor Knock

(Louis Jouvet) (French, with full English titles) Hilarious satire of medical commercialism. Romains' novel made into typical continental farce comedy. Unscrupulous doctor transforms whole village of healthy mountaineers into hypochondriacs and profits accordingly. Fine for French students.

For A: Very good of kind. For Y, and C: More or less amusing.

52nd Street

(Ian Hunter, Kenny Baker, Pat Patterson) (U.A.) Rambling, disjointed musical, mixing serious theme with song-and-dance sequences. Concerns transition of street from aristocratic to night club center, and follows career of prominent family. Some good bits by Zasu Pitts and Carrillo.

For A: Perhaps. For Y: Not the best. For C: No.

The Girl Said No

(Robert Armstrong, Irene Hervey) (Grand Nat'l) For revenge on gold-digger taxi-dancer heroine, hero puts her in fake show with former troupers which turns out a surprise hit and everybody's happy. Simple, undistinguished story, but enjoyable Gilbert & Sullivan music a worthwhile feature.

For A, and Y: Fairly good of kind. For C: No.

I'll Take Romance

(Grace Moore, Melvyn Douglas, Stuart Irwin) (MGM) Light, gay musical romance, lavishly costumed and set. Excerpts from several operas beautifully sung. Grace charming, plot quite wholesome and entertaining, with amusing situations and subordinate roles.

For A, and Y: Very good. For C: Good if it interests.

Thoroughbreds Don't Cry

(Ronald Sinclair, Sophie Tucker, Mickey Rooney) (MGM) Lively, well-acted racing story with notable character interest, but race track ethics unusually low. Contemptible father tricking jockey son into disgrace is mainspring of plot. Poor taste overdoes smart-aleck humor and repeats cheap comic bit five times!

For A: Good of kind. For Y: Doubtful. For C: No.

The Westlund Case

(Preston Foster, Carol Hughes) (Universal) Mediocre murder film which labors to be sprightly and amusing. Action is trite, plot complicated and rather incoherent, and detective-hero strives vainly to be debonair and impressive. Many cheap touches.

For A: Poor. For Y: Poor. For C: No.

Best Family Films

Heidi	Hold 'Em Navy
Great Garrick	Borrowing Trouble
Damsel in Distress	Submarine D-1

Best Films for Adults

Victoria, the Great	First Lady
Life of Emile Zola	Stand-In
The Awful Truth	Conquest

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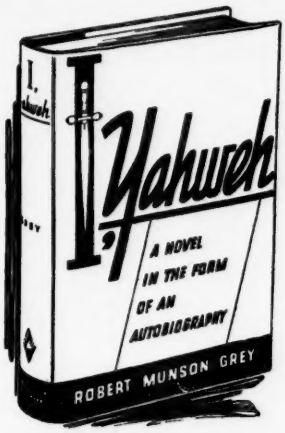

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